

# The Reader's Digest



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Number 37

MAY NINETEEN TWENTY-FIVE

Your little magazine will add 50 per cent to the horizons of most readers.—Ellis Hay, 2331 Arlington St., Toledo, O.

This makes twelve subscriptions (now) for which I have been responsible during the last eighteen months. I esteem the Digest so highly that I think I am doing my friends a favor when I call their attention to it.—L. P. McCulloch, 28 Baltimore Ave., Schoolfield, Va.

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It is of more value to me than any publication that comes to my desk.—Charles Elmer Chapter, 311 West Normal St., Hays, Kans.

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# The Reader's Digest

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in condensed, permanent booklet form.*

Vol. 4

MAY 1925

Serial No. 37

## Milking the Public

Condensed from *The Atlantic Monthly* (April '25)

*By a Little Profiteer*

I HAVE been in business for myself just four months. And already I note a changing of my sympathies. Once I pitied the farmer in his struggle against a market controlled by others. But now I am a business man—a milk-plant owner. I deal with farmers daily—and all too soon I feel a dawning contempt for that body of men which sells me milk at so low a figure.

I sat for a year in an editor's chair on a metropolitan newspaper. I aimed my shots at privileged business and learned that to lose one's pen was to lose one's job. Enormous profits meant robbery to me; and now a very small business privately owned has doubled my income with less effort than I have ever put forth before. I should soon be rich and suffer the consequences thereof, were it not for the modesty of my ambitions. What I sought four months ago was not wealth, but the independence that comes from being one's own boss. I settled in a town of 2,500 souls, where my market has very definite limits. Yet all the temptations that can come to the big business-man have come to me on a smaller scale. Before I am en-

tirely corrupted I wish to record the feelings of an employee as he goes into business on his own.

My income is small compared with that of most business-owners. To me, however, after keeping body and soul together, clothing and feeding wife and children, on \$6 a day, an income of \$12 to \$15 seems little short of luxury. To buy a farmer's milk at 16 cents a gallon, pasteurize, bottle, and hand it over to my fellow townsmen at three times that figure looks like robbing both the farmer and the consumer. At least, so it looked to me during the first month of business. At that time I thought of giving the producer a bonus and the consumer a rebate. But now my skin is a shade tougher and six months hence I fear that I shall regret having made even these admissions. But that is the very reason I make them. If business success means the dulling of one's conscience, the hardening of one's heart, I want to know, at least, and to be able to prove to myself that I wasn't always what I bid fair to become.

I didn't mean to extort such profits. I had never been on the "inside" of

big business before. I believed the oft-repeated statement that in big business there are many economies. I believed that the reason so many small businesses fail was to be found in the smallness of their output with correspondingly high "overhead." So when I decided to sell my output of milk, butter, ice cream, and cheese at the prices set by my city competitors I believed I was inviting the living-wage, plus independence. Instead, I am in luxury. I can now see how business can grow into legalized robbery. Yet in this hour of realization I find myself agreeing with my satisfied customers that to handle milk in so modern a fashion is worth every cent I am charging.

I spent 17 years in school "being educated to serve society" (as my father used to put it). And my services never netted me more than \$50 per week. But when I established my own business, borrowing the capital and working half as hard as before, I "serve society" to the tune of \$12 to \$15 a day. And were I situated in a city of 150,000 instead of a town of 2,500, I might conceivably increase that income five to ten times. And so I ask myself: with such temptations to wealth, what manner of man shall I be after six months, a year, or six years of business success?

I haven't started to save. Instead, we have a new car. We now have a laundress and a cleaning woman. Our child is in a private school. How long will \$12 to \$15 per day seem robbery? How long shall I cherish the ambition to lead the struggling farmers out of the clutches of big business into cooperative enterprise? The big milk-distributors in -near-by cities control the price of milk because the farmers let them.

If my small plant can keep as profits half of the difference between 16 and 48 cents on each of the 100 gallons handled, what must be the profits of the city distribu-

tors? My milk balance sheet for August showed average daily receipts of \$44.44 and expenditures (including all items of plant overhead and interest and depreciation on an investment of \$3,500) of \$28.00; daily profit, \$16.44.

I don't have to reduce my price because I am the only distributor of pasteurized milk in a town where there is a large demand for safe milk. I have competitors, farmers, who undersell me two cents a quart. But why the large city distributors do not reduce the price of their milk I do not know. It is possible that they agree on a price. But my own conclusion is that the profits which seem so large to me—I cannot forget the living-wage—are in reality only average. The per cent of gain in other branches of American business must be equally great and greater. The American businessman expects that much profit in one business or he can and will turn to another.

But I am still a radical. I boast for the progressives, and admire the socialists. For how long, I ask. My best friend in this little village is a poor artist, a radical socialist. We hobnobbed together as two students. My friend is desperately poor. He has a better head than I have. He has a better education and is a better Christian. I am no longer sitting at his fireside. Instead, we are going to the near-by cities to the opera and carrying with us friends who are fortunate enough to afford the tickets.

After I have pushed this little business of mine to its limits, I shall still be far from a rich man. Shall I be satisfied? Unless I differ from the average successful business-man in America—and I fear I do not—I shan't. I shall move to the city. I shall play the game among the busy business-men, turning my back upon my conscience until I am old, until my children have grown into what I don't at present want them to be—successful business-men.

# America and Roman Catholicism—1

Condensed from The Forum (Mar. '25)

*Michael Williams*

IT is a puzzling fact that the Roman Catholic Church and its influence are rarely dealt with in the American press. The extraordinary growth of the Catholic Church in the United States is one of the most striking events in the history of the nation. The effects of the influence of that Church in this country are already vast, multifarious, and probably permanent, and they constantly increase. As all world-history of the last 2,000 years attests, wherever the Catholic Church is able to maintain its activities all forms of social life are profoundly affected, when not transformed.

The Catholic Church of all organized bodies is the one whose historical record proves its influence to be most consistent with its principles, and most persistent in attempting to carry these principles into action. Therefore, it is unquestionable that the Catholic Church has exerted a profound influence on all American institutions, and that its influence seems certain to become stronger, deeper, wider, and more positive in the future.

Some notion of the vast progress of the Catholic Church may be gained by recalling that its membership has grown from 1776 from about 20,000 to more than 18,000,000. The percentage of the Catholic population has increased 35 times faster than the general population. From a legal position of inequality in Colonial times, the Church has become absolutely unhampered, so far as laws are concerned, and occupies perhaps the foremost place among all organized religious bodies. Its property has gigantic value. It supports an independent educational system from the primary grades to universities. Its press

numbers hundreds of weekly newspapers, magazines, and reviews.

Yet it may be said that the action of the leaders of the nation, from Washington onward, and of the representative bodies of the nation, in removing the disabilities of Catholics, has never been completely accepted by the mass of the American people. At least, there has always remained an active and militant minority who still continue to act on the assumption that Catholicism and Americanism are incompatible. The phrase which sums up this sentiment is: "No Catholic can ever be President!" Some broaden the slogan to include: "or any other public official."

Probably the person most puzzled by such manifestations of anti-Catholic spirit is the average American Catholic citizen. Ordinarily, living with his non-Catholic neighbors on terms of friendship, and simply taking the American principle of religious toleration for granted, his state of mind when confronted by such opposition is one of angry bewilderment. This is increased by the fact that it is very seldom, if ever, that the case against him and his fellows is presented openly and fairly. When a Catholic looks about him for a reasonable, calm, documented statement of the case against his Church, he fails to find it. The subject is discussed only in obscure, fanatical journals and pamphlets. At best, they are only sources of irritation and rancor.

A really worth-while statement of the case against Catholicism would clear the air of a great deal of merely trivial or obviously false, and sometimes malicious, stuff. Garbled or fictitious quotations from Papal documents; bogus "oaths" of the Jesuits, or Knights of Colum-

bus; the rehashing of utterly discredited "confessions" of very dubious "ex-priests and ex-nuns"; insinuations that the Catholic churches have secret arsenals of rifles and bombs—this sort of thing seems below even contemptuous notice, yet it is amazing how widely it is circulated and credited. But this sentiment lacks its literature. It may be that it is not possible to find material sufficiently definite to construct any worth-while argument against the Catholic Church, in so far as its supposed antagonism to American institutions is concerned.

Even a cursory examination of the letters, public documents, and the acts of such typical leaders as Carroll, England, Hughes, Ireland, Cardinal Gibbons, not to mention scores of others, should make it absolutely apparent that the Catholics have amply demonstrated, so far as objective acts are concerned, an absolute patriotism.

Catholics really hope that some qualified spokesman for an opposing point of view may be heard, in order that a reasonable discussion may clear the air of the present dangerous stuff which leads nowhere save to anger, suspicion, disunion, and possibly violence. That such a clearing of the air is desirable, no one can doubt who knows anything concerning the tremendous forward movement of Catholicism throughout the world. In other words, those non-Catholics who are merely irritated because of their prejudices will find their irritation constantly growing. There is a mighty reawakening of the energy of the Catholic Church.

Three very important elements of this resurgent action of the Church may be mentioned. They are, first, the increase of the purely spiritual influence of the Church; second, its intellectual development; third, its heightened consciousness of "social service."

Although the main task of the Catholic Church in the United States has been one of building up its neces-

sary organization — its parishes, schools, seminaries, hospitals, and asylums, and this on a vast scale—the Church has at no time lost sight of its supernatural mission. Nearly every State of the Union has been marked by the blood of Catholic martyrs. Great Saints illuminate the story. You can hear their stories in almost any American diocese today . . . Two years from now, this growing spirit of devotion to the spiritual, will rise to a crisis when the International Eucharistic Congress will assemble at Chicago—the first one ever to meet in this country.

In the past educated Catholics mostly tended to go in for direct service of the Church, or else they became mainly lawyers, doctors, business men, or politicians. As a consequence, there have been few noteworthy Catholic writers, artists, scientists. All this is changing rapidly for the better. The growing importance of the Catholic University, and the wide extension of the Newman Clubs at the secular and state universities, are also significant signs of the Catholic intellectual renaissance.

The heightened Catholic consciousness of the need for "social service" in ways outside the ordinary scope of the Church's traditional devotion to education and charity, is also clearly apparent. The nation-wide and successful educational work of the Knights of Columbus may be mentioned. The National Catholic Welfare Conference is by far the most important agency of the Church in all its social service activities. Under its auspices a school for the training of social service women workers has been established. Study clubs are springing up throughout the country. A very large list of other organizations doing similar work might be made out, but enough has been said, I think, to prove that the Catholic Church in the United States is awake to the pressing problems of the nation, and is doing its share to solve them.

# America and Roman Catholicism—2

Condensed from The Forum (April '25)

*John Jay Chapman*

THROUGHOUT the whole modern epoch and down to today the claim of the Papacy to authority has suffered not the smallest change, as may be studied conveniently in the well-known Encyclical of Pius IX of Dec. 8, 1864. It is today the absolute expression of the Roman creed. No historic document was ever more clear and precise, and Catholics should study it before they blame Protestants for thinking that the Catholic faith conflicts with democracy.

In this great Encyclical the Church's condemnation is pronounced upon all those who will not acknowledge the Pope's authority to lay his commands upon states in such a way that not only family life, the school, and education pass entirely under the control of the Roman Church, but that the Pope may even interfere in all legislation and require its alteration. I will cite enough of the propositions to show that the Roman Church condemns every political, social, and educational idea that a patriotic American holds sacred.

No. 15. It is not permitted for each man to adopt and profess the religion he believes to be true according to the light of reason.

No. 20. The Ecclesiastical power must exercise its authority without the permission or assent of the civil power.

No. 24. It has the right to employ force.

No. 55. The Church ought not to be separated from the State nor the State from the Church.

No. 57. The science of things philosophical and moral as well as the civil laws neither can nor ought to be free from divine ecclesiastical authority. . . .

During the last two generations Rome has put forth special efforts to bring about in North America what she has accomplished in South America—the Romanization of the land. Our hills have been covered with her colleges, nunneries, and seminaries. Her attack on our public schools has been persistent and effective. Her influence in public libraries, bookshops, publishing houses, editorial offices, in the radio and movie business, has become notorious. Her recent great drives, including the organization of Catholic clubs, of ceremonies and demonstrations of all sorts, and her insistence that the children of mixed marriages shall be brought up as Catholics have made public her great claim to a despotic claim over us. She has conducted an espionage over private business, accompanied by threats of boycott to anti-Catholic merchants. She has pushed her representatives upon the boards of all charities, often with the purpose of using these societies as a means of spreading the discipline of their church. The Roman Church regards the broad Christian endeavor of Protestant charities as godless. Her intense care is for the spread of Roman Catholic doctrine, without which all reform is dust and ashes to her. Yet any protest on the part of Protestants is "illiberal," "un-American," "gangrened with religious rancor," and so forth.

While this Roman forward movement has been going on the average American has been neglecting his public interests and patriotic duties. He has unconsciously submitted to Catholic espionage in his business and to the muffling of the press. It has become an instinct in our country that delicate subjects must be avoided, harsh feelings eliminated.

And yet our people are capable upon occasion of a just, though speechless, indignation. The long taboo of silence is today beginning to break into irritation and protest.

There are two points on which all clear-thinking men, Catholic or Protestant, agree: First, that there is a deep conflict between the historic claim of Rome and the ideals of our Republic. And second, that the open discussion of the whole problem weakens Rome's cause and claim.

In every case in history where the two modes of thought, Authority and Private Mind, have come to grips, the combatants on each side have consisted of two classes: First, the populace, who know little about theory but who have wrongs and grievances; and second the scholars, who fight the battle of the books above the heads of the populace.

In our own case there have been obscure journals which for years past have warned the country of the coming religious troubles. The "Menace" of Aurora, Missouri, was crude, passionate, and outrageous, but effective. I found some years ago that our farmers had longer views on this whole matter than my educated acquaintances. Quite recently the Ku Klux Klan has taken up the cry against the Roman machine in terms more rational than is generally suspected—even though one may not subscribe to Ku Klux platforms *in toto*. Our plain people have been murmuring long enough; it is time that our intellectuals should come forward on the subject. Or have we no intellectuals in America?

And now let us consider the article by Mr. Williams in the March Forum. The paper is little more than a paean over the success of the Catholic Drive. He says what I say. He rejoices in the infinite forms of Catholic propaganda and enumerates them. But he deplores the anti-Catholic propaganda, which he says fills the average Catholic with "angry bewilderment." Does this

not remind one of the bewilderment of our German-Americans during the war?

The following phrase is attributed to Montalembert: "When you are in power we claim liberty in the name of your principles, and when we are in power we refuse it you in the name of our own." The survival and currency of this epigram are, I think, due to the accuracy with which it states historic facts. As to (1) the fact that Catholics, when in a minority, claim the liberties professed by their opponents, an example is not far to seek—you have only to open any page of the Catholic press in America today. As to (2) the denial of liberty under any government controlled by the Catholic Church—you have only to open the history of any country at an epoch when that church was supreme to see that liberty was denied.

Let us not forget that the enemy which our country is facing is not the Vatican, but our own somnolence. The Catholic Church is going on in its ordinary, historic, time-tried manner. The most infantile expedients suffice to lull us, amid our material contentment and the loss of that private courage which alone can save our institutions.

Our man in the street, however, is the one that knows the subject at first hand. His daughter has married a Roman Catholic, and he has felt the ruthless and cruel hand of the Church in domestic matters where heretics are concerned. He has received threatening intimations in regard to his business. He has seen the influx of Catholic teachers and Catholic teaching into the schools which his children attend. The cry "Make America Catholic" rings in his ears by day and disturbs his dreams at night. This man has not the education to understand the cause behind all these things. Let those whom circumstance has left less tongue-tied help him to find the reasons behind his indignation; for this man is in the right.

# Blond Indians of the Darien Jungle

Condensed from *The World's Work* (Mar. '25)

R. O. Marsh

Two years ago, at a frontier settlement named Yavisa, I was bargaining with the Negroid Indian chief of the village for a crew to take me up the Chucunaque River, when I saw three Indian girls cross the village street, and disappear. My sensations were those that a scientist would have if he were melting lead and saw it suddenly change to gold, for I had as unexpectedly seen a legend of centuries become a reality before my eyes. These girls had white skin and golden brown hair!

Yavisa is at the head of navigation of the Chucunaque River in Darien, or Eastern Panama, and the farthest outpost of anything like civilization, in an unexplored tropical wilderness. The only white men that ever visit the place are a very occasional trader, or, as in my case, an engineer looking for rubber.

The legend of the White Indians is as old as American history. Columbus himself declared he had seen them. Cortez found a hundred of them in Montezuma's palace in Mexico City. Humboldt saw about a hundred White Indians in Colombia. . . But, like everyone else, I did not really believe in White Indians. I attributed the stories to hallucination, or to the mistaking of albinos or half-breeds for really white people. But these girls gave no such impression.

I asked the village chief about them. They came, he said, from far inland, where no Negro or tame Indian dared to go, for the savages there had forbidden it and were warriors of such prowess that their edict was respected. No white man, even, had ever gone into that country and returned. A detachment of the Panamanian army had tried it and had been exterminated. The White Indians were a numerous tribe, he added,

and were allies of the savage Wallas, Mortis, and Cunas Bravos.

The tales of the Negroid chief settled any doubts my companions had about exploring further. "We didn't come down here to get ourselves struck in the back with a poisoned arrow. We're going home-tonight!" . . . I lingered in Panama after my companions had gone to the States. I told my friends in the Canal Zone Government about my White Indians, and I got the incredulous sympathy usually paid to a respected citizen who has gone a little off his head.

Returning to the States, I interested new capital in a second expedition. And I made this proposition to the University of Rochester, the American Museum of Natural History, and the Smithsonian Institution: "If you will detail a scientist to accompany me on a thorough trip of exploration of interior Darien, I will deposit cash to your credit sufficient to pay his salary and expenses for the entire time we are gone." All three institutions declared that this was a proposal that could not be refused. The University of Rochester, therefore, detailed Prof. H. L. Fairchild, to study the geology and biology of the region; the American Museum of Natural History sent Dr. C. M. Breder, to study the snakes, fish, and invertebrates; and the Smithsonian Institution sent Prof. J. L. Baer, to study the men and apes. I secured also the cooperation of the War Department and the Department of Commerce at Washington, the Canal Zone Administration, and the Panama Government. These connections added other scientists. Altogether my party numbered 11 whites and 13 Negro laborers. . .

We made friends with the Chocoi Indians near Yavisa, and learned much about their customs. We also

learned that our coming on this second expedition had been broadcast throughout the interior, and that we should be opposed at every step of the way. The reason for this antagonism is a high tribute to the character of the Indians. Except for the Chocois themselves, all the tribes of Darien are monogamous, and they have, besides, quite the highest standard of sexual morality I have encountered anywhere in the world. I do not except the white men of the United States. These savages apply the "single standard" of morals, and the only punishment for infidelity is death. Proof, or even reasonable circumstantial evidence of it, is invariably followed by the punishment. The story that had preceded us into the jungle was, that we were coming to kidnap their women; and the opposition that dogged us all the way through the country was based on this report. After we left the friendly Choco, no member of our party saw a single native woman until after we had reached the Atlantic Coast.

After we left Yavisa for our plunge into the jungle, we were subjected to continual surveillance of the most trying kinds. Every night our ears were filled with weird forest cries from upstream and below—signals between unseen observers. In the morning, we would find their footprints on the river banks, and we would also find wild turkey feathers stuck in patterns in the mud, as witchcraft magic to hinder our progress. At the mouth of the Tuquesa River, we surprised a party of the Cunas Bravos who had camped there to ambush us, and of whom we had received warning from a friendly Choco chief.

Then we had sickness to contend with. Dr. Brin, botanist, detailed by President Porras, of Panama, got malaria and I sent him back to Yavisa with one canoe and its crew. He died the day after reaching Panama. Farther upstream, Dr. Baer was infected, and for weeks his sufferings

were a drain on our sympathies. Often the shallow water and the fallen tree trunks across the stream made travel so difficult that two miles was a hard day's journey. Our difficulties daily increased, and our store of supplies fell lower. Finally, we decided that we must strike across the mountains to the Atlantic Coast and end our travels as soon as possible. We established relations with a native sub-chief, who spoke English. His one anxiety was to get us out of the country. If we had not been so heavily armed, we learned afterward, we should have been rushed and massacred; but the natives knew every detail of our equipment, even to the dynamite we carried, and were afraid to try it. He guaranteed safe conduct to the coast if we would promise to leave. Dr. Baer died soon after we sighted salt water. The Government ordered the soldiers with me back to the Zone, and I was left at Caledonia Bay with only Major Johnson, naturalist, and Charlton, representing the Pathé motion picture people. Except that I had pretty well assured myself that the interior was suitable for rubber plantations and that Dr. Baer's and Dr. Breeder's researches had been productive, the expedition was a pretty sad wreck.

But from this point on, the luck turned. I had learned from the sub-chief of the Sucubti that all the tribes of Darien yield allegiance to a head chief whose title, in their language, is Ina Paguina. He is the latest of a long line of hereditary overlords who have ruled the country as feudal chiefs for many centuries. His seat of government is an island on the San Blas coast. I got word to him that I wanted an audience with him. This was arranged, and accompanied by Charlton and Johnson, I sailed over to his island.

Through an interpreter, he asked me why I had come to his country. I determined to drop all effort to be diplomatic and to try the effect of blunt frankness. I told him that I

had come to look for rubber lands and that I had been opposed at every step. I told him I was the friend of his people and would treat them fairly, but that he was mistaken in trying to keep the white men out of his country, because when they got ready to come nothing could stop them. I had learned to admire the high intelligence and character of his people, and if he would cooperate with me in the scientific work I wanted to do, I would do my best at Panama and Washington to have his country set apart as an inviolate home of the Indians, under the protection of America and Panama. He liked my frankness, and explained why I had been opposed. The Panama Government had seized some of his islands nearest the Zone, and had instituted "schools" and "government," under Negroid police supervision, that were really cloaks to enslave the men and debauch the women. He resented the degradation of his people, and he and they had resolved that all white and black men were evil and to fight their coming to the death.

After long negotiations, he became convinced of my good faith, and called a congress of his chieftains to discuss my plan for an Indian sanctuary. The chieftains came from all parts of the Atlantic coast of Darien, and I was astonished to learn of the high level of political organization they had achieved. Not only did they have an hereditary feudal government, but courts of law with a recognized code of precedents. Every tribe also sent at least one young man forth to see the world, and these youths had traveled as sailors to New York, San Francisco, London, and, some of them, around the world. The Ina Paguina even had a secret service in the City of Panama that kept him advised of the intentions of the Panamanian Government toward his people. He knew all about the progress of the white men in the arts of war and peace, and had foreseen the approach of the day when his own domain

would face exploitation and his people the common fate of the Indian. The congress of chiefs approved my plan to enlist aid for the preservation of their country.

Then I asked to see the White Indians. At first they denied their existence, but I proved to them that I knew better. I also explained their scientific importance, and their value in creating American interest in all Indians, by their demonstration of the reality of the links connecting the Indian to the white man by the ties of blood. This argument won them, and word was sent out to bring them in.

White Indians now appeared, to see us, by the score. Within a few weeks I had seen 400 of them—men, women, and children. Like all the Indians of the San Blas coast, brown as well as white, they proved far superior in intelligence and character to any other Indians I had ever encountered, either in North or South America, and not excepting the Pueblos of our own Southwest. Their civilization was far more advanced, and their political practices, ethical standards, and practical arts more perfected. Their treatment of women and children alone would set them apart. I never saw a woman or child among them who did not look happy. They speak of their women as "flowers," and their manner toward them is as gentle and considerate as one would expect from that poetical idea. When I persuaded an old chief to be photographed, he insisted that I wait till his little granddaughter could be brought to stand with him, and the picture of his affectionate pride in her and of her happiness to be beside him would do credit to the heart of any people in the world.

The White Indians occupy a peculiar status among their brown kinsmen. They are as proud and warlike as the San Blas themselves, and they maintain their feudal independence with as savage fearlessness. Both races try hard to maintain the integrity of the racial strains. Where

propinquity over-rides the racial barrier and a White Indian marries a Brown Indian, the children are light brown and the grandchildren sometimes are white and sometimes are brown—following the Mendelian Law of inheritance. But at the age of puberty, the white children of these mixed unions are required to go to the tribe of their white parent and are there raised as White Indians, while the brown children are raised with the brown tribe. This practice explains why the White Indians have persisted down the ages as a homogeneous white race in the midst of the overwhelming preponderance of reds and yellows and browns that numerically dominated the Western Hemisphere.

In the next article I shall deal more at length with the fact that the White Indians have always dominated the other Indians intellectually, and have created all the real civilizations that flourished in prehistoric times in Mexico, Central America, Peru and Brazil.

In appearance, the White Indians duplicate the characteristics of the three I first saw. Their skin is a true white, and shows the pink glow of the blood underneath, as no pigmented skin of any colored race does. Their hair is literally the yellow of yellow gold. It is the true blond of the northern Caucasian. These positive characteristics dispose of the old theory that they are albinos.

Following the congress of Indian chiefs on my plan to help them form an Indian sanctuary, they provided me with three children to bring back to America for scientific study. They are a girl of 16 and two boys of 10 and 14. They provided also an adult couple of brown Indians to act as their guardians, an English-speaking San Blas Indian to act as interpreter, and two leading young chiefs. This is the party I brought back with me to Washington. The Ina Paguina himself planned to come, but the Panamanian Government refused him a passport on the ground that his re-

sistance to the "pacification" of the San Blas Islands made him legally an outlaw.

In my next article I shall describe the language and traditions and music of the San Blas Indians, and the reasons for the two theories the scientists advance to explain their origin. I shall also describe more fully my plan to persuade the American Government to acquire by purchase the territory occupied by the White Indians, the San Blas, the Cunas Bravos, the Mortis, and the Wallas, and to have it set aside as a permanent and inviolate sanctuary for these remnants of the most advanced aborigines of the Western Hemisphere. Their lands are of little industrial value, so that no loss to the economic progress of the world will be entailed by segregating them from exploitation. These Indians, on the other hand, offer the most promising field yet opened up for finding the answers to two of the most fascinating mysteries of science: first, how white men evolved from the primeval brown race, and second, what the facts are behind the still undeciphered remains of at least two great white-influenced civilizations that once flourished in our continents, the early Mayan of Central America and the Pre-Incan of Peru. If, as now seems possible, we can work out the answer through a study of them, we shall be able largely to write the authentic story of those prehistoric Americans, who wrote hieroglyphics as complex as the Egyptian, who were astronomers of the first order, who built walled cities, practiced mummification, performed delicate surgical operations on the skull, had a systematic science of pharmacy, originated the use of quinine, cocaine, and a dozen other standard drugs, wrought gold into beautiful ornaments, cut and polished and wore diamonds and other precious stones, and altogether were a people of as high development as were the ancient Egyptians and Phoenicians.

# Has Mussolini Justified His Dictatorship?

Condensed from The Century Magazine (April '25)

Charles Edward Russell

A REVOLUTION has occurred in Italy, and to find out any part of the truth about this rare event one must journey to Italy and make one's own inquiries afoot. For in this day it is easily possible to manufacture an imaginary man, ascribe to him imaginary deeds, write about him reams of imaginary narrative, and impose this sum total of fraudulent imaginings upon the world. . . .

To understand this strange matter, we should begin by learning that for many years before the Great War, the working-classes of Italy had been causing the employing, financing, and governing classes much uneasiness. The trade-unions had grown in number, power, and confidence. The masses had gone into cooperative enterprises so extensively, both for selling and buying, that all branches of trade and industry were hurt or threatened by the new system. The banks financed the private enterprises that suffered by these changes. In the most natural way, the banks and all allied financial interests came to regard co-operation as the deadly foe of legitimate business.

After the war, Bolshevik agents traveled about the country, spreading discontent among the workers and preaching a proletarian uprising. The time had come to rise, seize, possess, and all would be well. The agitation grew until the spring of 1920, when Italy was treated to an object lesson in practical Bolshevism she is not likely to forget. Bands of the communists and others

went about the industrial regions, seizing factories, dispossessing owners, and announcing that thereafter all production was to be controlled by the workers, who alone should take its profits.

Business looked to the Government to put forth the iron hand and make swift end of the insurrection. Government did nothing of the kind. Under whatsoever prime minister, there sat Government inert, with placidly folded hands.

The proletarian control of industry as directed by Bolshevism achieved only memorable failure. Some factories were injured, some broke down altogether, much machinery was damaged, some industries were temporarily crippled. The sweet notion of the Bolsheviks that every man should work when and how and at what he pleased proved to be highly incompatible with the conditions of modern manufacturing. Small items like daily bread suddenly assumed formidable proportions. Then the men who had seized the factories began to return them voluntarily to the owners, and in a few weeks the whole strange manifestation was over.

But now a series of industrial strikes broke out. When these resulted in conditions under which no amount of money could buy a breakfast roll, many excellent persons thought that unrest had gone far enough and that if Italy was to be saved, the rescue would have to be quick and radical.

This was the door by which the Fascisti came in. They had been

organized immediately after the war as a union of former soldiers, like our American Legion. Mussolini was one of their early members. He had long been known as a Socialist of the extreme wing, being editor of "Avanti," the furious advocate of the hottest brand of Socialist doctrine. He is a public speaker of extraordinary force; it was probably his oratory that gave him leadership.

When Bolshevism burst upon the country in 1920, the Fascisti in some regions started to do what the Government would not do—started to do it in their own way, without leave, law, order, direction, or restraint. At the point of the rifle they drove the Communists out of factory and what else, and sent them scurrying. In the months of industrial nihilism that followed the Fascisti came to be regarded by the majority of the nation as its only salvation. It had become deadly sick of madhouse conditions; the Fascisti appeared to be salving what was left of Italian civilization. When the strikes came on, they took upon themselves to do strike duty. The Fascisti pointed guns at anybody who refused to work. As a result, a feud began between labor and Fascism—a feud in which the co-operationists soon had reason to take part. The Fascisti, under the inspiration of local merchants, were busily destroying cooperation.

From the beginning the proceedings of the Fascisti had drawn the admiring notice of the financing and employing classes. All Mussolini's previous errors as a Socialist and the advocate of a capital levy were erased by his new enthusiasm to suppress proletarian revolt, and there can be no doubt that some bargain was struck by which the conservatives solidified back of Mussolini on condition that certain things should be done also to the trade-unions and the cooperatives.

As a result of this arrangement, the Fascisti went through the motions of "marching upon Rome," and

the weak-kneed king was compelled, on October 29, 1922, to dismiss the existing Government and make Mussolini prime minister.

There is a universal belief in this country and in England that as soon as Mussolini took command, the waltzing ship of state settled down, disorder ceased, the supremacy of law was upheld, and all things began to go well. Marvelous are the powers of propaganda! Instead of order following upon the wake of the Fascisti administration, disorder greatly multiplied, only it was now the labor-unions and the cooperative societies that suffered instead of the property-owners and the factory-investors. The undisguised purpose of the new Government was to destroy the labor-unions and break down cooperation, one feared and hated by the employing class, the other feared and hated by retail business.

Instead of peace, there now came upon Italy a reign of terror that has endured ever since. Mussolini was abolishing the last remnants of civil liberty and instituting a Napoleonic despotism. He virtually eliminated parliament from public affairs and instituted a system of government by decrees. The Black-Shirt brigades, who ruthlessly beat up or shot at anybody that criticized the Government, and the enthusiastic support of the great financial and business interests had clothed him with extraordinary power. He filled important public offices with his own friends, established a censorship over the press and over all the news that was sent from Italy, and, finally, by a decree of July, 1924, in almost so many words, abolished even nominal liberty of opinion.

As to the peace he established, I cite from the records. From the time Mussolini took office to Dec. 1, 1923, a period of 13 months, there occurred in Italy 1241 cases of outrage against trade-unions and cooperative societies, ranging from assault and battery to murder, riot and

arson. The worst exploits of the Ku Klux Klan after the American Civil War were surpassed by some of these astounding reversions to savagery. In hundreds of towns and cities the headquarters of the unions were wrecked, burned, or looted, the officers taken from their beds at night, beaten, horribly maltreated, and then banished from the locality on pain of death. The police looked on where they did not actually join the law-breakers.

The campaign of violence was of the length and breadth of Italy itself; no corner escaped. The majority of the labor-unions were either destroyed, crippled, or terrorized into inaction. About 450 cooperative societies were broken up or hamstrung.

Mussolini had announced that the Fascisti would have their own labor-unions and their own cooperative societies. Neither of these pledges has materialized. At the beginning Mussolini called attention to the deficits in the national budget caused by the operation of the railroads, telegraphs, and telephones, and announced that his Government would proceed at once to transfer these utilities to private ownership and operation in order that the losses might be stopped. The news was hailed by reactionaries throughout the world as another evidence of the superiority of the form of government erected in Italy. Not one of these undertakings has been carried out.

Similarly, the wide-spread belief that the new order has been of great benefit to the nation's financial health is chiefly manufactured. In April, 1922, the lira was counted at 18.7 to the dollar, and in November, 1923, it was at 23.1 to the dollar. The national debt had not been reduced, but increased. Unemployment increased considerably, despite the fact that emigration had more than doubled.

The dictatorship, however, has much diminished the number of

strikes; therefore it has pleased the employing interests. But it has reduced the strike totals by destroying labor-unions and by thus leaving the workingman wholly at the mercy of the employer.

Mussolini's new election law of July, 1923, sounds like a bit of grossly cynical humor. The law divides the country into 15 electoral districts, each with a fixed number of seats in the Chamber of Deputies. It then adds the astonishing provision that in each of these districts two-thirds of such seats shall be given to the political party that is largest in the nation. One would think it simpler to pass a law abolishing all elections and vesting unlimited power forever in the Fascisti government. To show how the law works in practice, I will mention one electoral district—Lombardy. On the basis of the vote of 1921, under the new election law, the Government would have 47 seats, and the Socialist party, with a total vote 159,000 greater, would have but 13 seats.

The day after the new law was passed by the Chamber, the "Popolo d'Italia," the principal Fascist organ, remarked most significantly that "by its vote on the electoral reform bill the Chamber has acquired the right of existence and may continue through another season." This curtly tells the whole story. Vote as you are told or be dissolved.

The story of the wonderful and unsurpassed struggle of 50 years for Italian freedom is their dearest possession. The first testing of the new law showed that in every particular it trampled upon and insulted these sacred memories. By intimidation, the threats of the Black-Shirt militia, the use of every resource of the Government, by breaking up opposition meetings, covering up opposition posters, and controlling the press, the Fascisti administration was able to show an apparent majority in the nation, whereupon two-thirds of the seats in the Chamber

were allotted to its candidates, although it was evident that in any fair election it could hardly have won a third.

A great change had come over the attitude of the general public toward the Fascisti. At the beginning the new Government had the support of a majority of the people. But this support fell rapidly away as the real nature of the innovations began to be seen. The substitution of government by decrees for government by law alarmed and repelled the thinking part of the nation. The heel of the new Government descended more and more upon the newspapers; there was left in all Italy hardly a publication that dared so much as to intimate dissent.

Companies of Fascisti took into their own hands the punishment of those who, despite warnings, ventured to offer criticism. A revered professor of Florence, while in Switzerland on a vacation, expressed unfavorable opinions of the new regime in a magazine article. When he returned to his home, a gang of Fascisti broke into his house and beat him so severely that he spent many weeks in a hospital, and has never fully recovered.

One thing that hastened the ebb of public confidence in the Fascisti was the spread of reports that the Government had become rotten with graft. It is likely that Russia under the czars never knew anything worse than some of these stories. Some of the men Mussolini allowed to surround him seemed to be bent upon reaping fortunes by whatsoever means. The state owned an iron-mine, almost the only iron-mine in Italy, and deemed to be indispensable to the nation's safety in time of war. - It was sold to private exploiters, and Italy resounded with rumors of corruption attending the sale. The gambling houses reopened, and by common report became so many rich mines of graft for local and national officers.

It was this condition alone that brought about the hideous murder of Matteoti. He was a member of the Chamber, a public servant of the highest character. For some time it had been told among the grafting fraternity, whose spies were everywhere, that he had been gathering and verifying evidence of general corruption, and this he intended to lay before the Chamber and before Italy. He knew well that his life was in danger; he had been threatened many times, and once had been beaten by the thugs of the grafters.

His murder turned the white light upon the foul mess that had been gathering in Rome; despite censorship and terrorism, the public began to learn the truth about its Government, which tottered visibly under the blow. Armed Fascisti were hurriedly called into Rome until they filled every square. What might have happened but for the overawing guns nobody can say; for not in our times has Italy been so stirred. The fierce comment that went on among the people was kept from print; but no one could go about the country without perceiving that the end of the dictatorship was not far off. Manifestly, the overwhelming majority of the nation was against it. Only one question seemed debatable. That was whether because of the nation's electoral machinery the overturning of this governmental anomaly could be had without revolution.

The general feeling against Mussolini when I was in Italy was so great that one would not be astonished at anything that might happen to him. For Mussolini was a destroyer of the freedom for which Italian patriots had paid a memorable price.

All of which seems to show that black is not white, the wisdom of the ages has not been bought in vain, autocracy is still the foe of mankind, democracy is still the way of progress.

# The Law Under Two Flags

Excerpts from Scribner's Magazine (Mar. '25)

John Hays Hammond

**D**AWSON, as the world knows, was and still is the "capital city" of the Klondike. One day Wyatt Earp, earlier famed as a gunman in Arizona, who like hundreds of his kind had been catapulted into the Klondike gold-fields, strolled into a Dawson saloon. He invited everybody up to the bar to have a drink with him. Two or three Englishmen failed to respond, whereupon Earp drew a gun and declared that any man who refused to drink with him insulted him. He said something about the way his trigger-finger itched.

From somewhere in the crowd a littish man, in every way Earp's physical inferior, came up and tapped Earp's shoulder. He explained, pleasantly enough, that it was not permitted in Dawson to carry pistols. He said it would be necessary for Earp to appear at headquarters within half an hour and give over his weapons. They would be returned to him whenever he should be ready to leave town.

The audacity of the thing—to Earp—took his breath away. "And who the hell are *you*?" he asked. The littish man explained casually that he was in command of the Northwest Mounted Police in Dawson. He said he did not wish to have a scene in the barroom. He took out his watch, and said, apparently unconscious of the six-shooter in Earp's hand:

"In 30 minutes—I shall expect you. Meanwhile, there must be no shooting." Then he went away.

Earp was justly accounted a brave man, and in the days of the old West brave men's words came to their defense much slower than their bullets. Before Earp could turn loose his verbal contempt an Ameri-

can friend crowded up to him. I'm told by one who was present that he said something like this:

"Wyatt, we're in British territory. You don't seem to savvy what that means. You're up against a game you can't beat any way from the ace. Listen! If you don't go and hand over your guns like the little cuss said, him and some more like him will round you up. You'll shoot their eyes out—mebbe; you're fast on the draw. Then you'll have to get scarce. But every pass out of the country will be blocked with more of them waiting for you. You'll shoot all of them up, too—mebbe. The next news you'll get will be that the whole British Army is steaming to Canada to pick you up. They'll not shoot you down on sight, it's not their way; they bring their prisoners to jail, these British. You'll get a perfectly fair trial. And the next news about you won't interest you; it will be a paragraph in the papers reporting that 'Wyatt Earp, the gunman, today expiated his crimes on the gallows,' etc. I tell you, this is Canada, but it's also Great Britain—not the States."

Earp was seldom a fool. He holstered his gun and grinned when he issued a second invitation to the bar. This time nobody declined. We all like a good sport. Before the 30 minutes were past, Earp walked into Mounted headquarters and smilingly handed over his pistols. American license had bowed gracefully to British law. The particular point of this story is that American law has persistently defeated itself by being slow and uncertain, while British law has persistently kept itself dominant by being quick and sure.

The outstanding dissimilarity be-

tween British and American frontier camps reveals itself most sharply in this: the almost universal respect for law in the "wild days" of colonial ore-fields like Kimberley and Johannesburg in South Africa (which lured all sorts of nationals from all over the world), and the almost equally universal *disrespect* for law in similar days in the great Western camps of the United States. The causes behind this contrast are a subject worthy of study. In all the seven years I spent as mining engineer in South Africa I heard of only one mortal shooting affray, and in this case I happened to know that the verdict of "justifiable homicide" was in accord with the facts. Furthermore, in the South African fields lawsuits involving title were almost unknown. The explanation of the remarkable safety of life and surety of property in the South African treasure fields was not that a *severer* punishment would be inflicted there. The explanation was the absolute certainty that punishment *would be imposed* and ownership *would be legally determined, quickly.*

It is of vital importance that we Americans be brought to a short stop and realize that we are, today, enormously in numbers and dangerously in personal degree, a *law-defying people*. Today it is the crowded city, not the remote places, that laugh at law and daily commit robbery, rape, and murder; that revel in a thousand crimes where the old "Wild" West committed one.

I believe Justice Wanamaker when he declares that the *certainty* of *early* punishment under British administration of the criminal law is the cause of the centuries-long respect for British law, and that the *uncertainty of any punishment* under American administration is the head devil behind our shameful preponderance in crime. Too many Americans in high places as well as humble *choose what laws they will obey.*

The trailing of the Kid Curry gang of train-robbers who looted a

Union Pacific express car of many thousands of dollars in bank notes, lasted for four years. The crime was committed at Wilcox, Wyo. The chase was conducted almost wholly by two operatives of a private detective agency. But, in Canada, or Australia, or South Africa, the job would have been done by *government police at government expense.*

The point is that every hour of the ceaseless flight and hiding of the criminals there would have ridden behind them the knowledge that it was *the government* that was remorselessly pursuing them—not privately employed semi-officers. How difficult would it have been for the fugitives to win refuge after refuge, supplies after supplies, from the wide countryside when everybody would have known that *the government* was after them! How much sooner must the chase have ended, and how much more successfully!

The greater point remains to be stated: We have NOT placed the feared pressure of an inescapable Federal pursuit and punishment, in the open or in the courts, behind the *idea of law*, in the United States. We have NOT, as a nation, imbued American citizens with any traditional *belief* that law flouted will strike the flouter, swiftly, surely. And in not having done this the American Government has been *criminally false* to itself and to the States and to the citizenry which composes them.

What intelligent and honest mind will refuse to confess that the fiasco and scandal of national prohibition proves the low level of respect for law to which the American people have fallen? The plea that it is a law such as only mischievously impractical zealots could have conceived, is no answer. The plea that its enforcement has been betrayed by inefficient and corrupt officials, is no answer. The fact stands that Americans "*choose what laws they will obey.*"

# First Steps Toward Preserving Peace

Condensed from Foreign Affairs (April '25)

Elihu Root

**I**N discussing our relations with other nations, one consideration which should have weight is that we ought not to let ourselves get into the frame of mind of men who are driving a bargain in which the interests of each are entirely separate from the interests of the other. There must of course always be separate interests of different nations, but there are also common interests in which all civilized nations share. These common interests arise from the interdependence of civilized peoples. Farmers and manufacturers in America, for example, depend for the rewards of their labor largely upon the orderly continuance of purchase, consumption and payment by the people of other countries. It frequently happens that this general consideration is much more important than the particular matters of controversy which arise between nations. For many years I have known a good deal about international arbitrations and I have never known of one in which both nations in controversy did not benefit more from having the question between them settled than either gained from a favorable judgment or lost by an unfavorable one.

Another consideration which should be kept in mind is that our people really do desire to contribute towards the preservation of peace and the progress of civilization throughout the world. We do not wish to be selfish and cynical and indifferent about the welfare of the rest of the world. We really have ideals about human progress and we wish to stand for them. If there be any project of international cooperation proposed which will really be for the benefit of civilization, we want it to succeed

just as much as anybody else can want it to succeed; and we wish to be counted in as supporting it unless there is some *real* obstacle in the way which cannot be removed. No two men ever devised plans of action to accomplish a particular object without finding that there were differences in their plans. That is peculiarly the case in international affairs. A real desire to accomplish the object will brush aside all the non-essential differences.

Approaching questions of international relation in this spirit, we should remember that the real power behind international as well as national progress towards better conditions is public opinion—not sudden bursts of temper or sentimentality, but enlightened, matured public opinion. If a statute rightly reflects the opinion of the people for whom it is passed, it gets itself enforced. If the contrary is true, the law fails of effect.

Public opinion, however, cannot make itself affirmatively effective except by the creation of institutions adapted to give it effect. Mere verbal expressions of opinion get nowhere. A mob, however unanimous, can destroy but it cannot construct. What is everybody's business is nobody's business. To get things done some human agency must be designated to give effect to the general desire that they be done.

The opinion against war of the great majority of people in most civilized nations has been without adequate institutions to give it effect. War is an international affair; and to prevent it there must be international opinion, and international action upon that opinion, and interna-

tional institutions to give effect to that opinion.

About 30 years ago many thoughtful people came to the conclusion that as most controversies between nations arose out of differences regarding their supposed rights and in the suspicions growing out of supposed wrongs, one of the most effective means to prevent war would be to afford a substitute for war as a method of settling differences about rights and wrongs. They recognized that nations always will have differences, just as private persons have differences and quarrel over them. They realized that if an international tribunal could be established, composed of able and impartial judges with jurisdiction to decide questions arising under treaties and international law, many nations would settle their controversies in that way instead of going to war. A great many wars come on because neither party quite knows how to give up in a controversy without humiliation. It was considered also that if an international court were once established and commended itself to the people of the world by its conduct, there would after a time grow up a universal public opinion which would discredit any nation that refused to submit a question of right to the court and went to war instead.

Such a court has been established by the election of 15 judges of the highest character and attainment, coming from as many different countries, and they are already engaged in hearing and deciding cases. It is an essential and indispensable institution for the effectiveness of the civilized world's public opinion against war. President Harding and President Coolidge successively have asked the consent of the Senate to giving the approval of the United States to the court. This request has been awaiting action by the Senate for two years.

The important thing is to get the right kind of an institution started, even though it be in the most rudi-

mentary form. There is one unfailing characteristic of human nature which comes into play when an institution is once started. It is that after an institution is established and is conspicuous and universally known, it enters into the basis of thought of the people who have to do with the subjects to which it relates. People begin to think differently, and if the institution is so conducted as to command confidence within its original limited scope, it grows naturally and inevitably.

We have now actually in progress an illustration of that truth. When the Jurists' Commission at the Hague transmitted their plan for the court to the Secretary of the League of Nations, they also sent a recommendation that a general conference be called to consider the present condition of international law and the amendments and extensions which might be practicable. The Assembly rejected the proposal. That was four years ago. In the meantime the court has been created and is deciding questions of international law with a degree of authority which commands respect. It now seems quite well worth while to enlarge the scope of the court by defining and extending the rules of law which the court has to apply. Accordingly the League of Nations has invited a new committee, which includes former Attorney-General Wickersham, to advise them how they shall go about that revision and extension of international law which they did not think favorably of four years ago.

It will be very useful for all of us to keep in mind another consideration. It is that we must not be discouraged if we cannot have everything as we want it immediately. The business does not admit of sudden and spectacular achievements. The important thing is to get the tendency right. We should think of all these subjects in terms not of brief individual life, but long continued national life.

# Adventures Among Union Men

Excerpts from The American Mercury (April '25)

*G. Frederic Pelham, Jr.*

**A** BUILDER in New York was erecting several houses. The houses were being lathed on the inside. On Dec. 15 the lathers informed the owners that they would be unable to proceed with their work because the windows were not yet glazed and the house could not, therefore, be considered enclosed. December of that year was as mild as the average September. But the men said that they would lose their union cards if they went on working in violation of the union rules. It was impossible at that time to secure glaziers, and the job stood idle for weeks. When the owner at last obtained glaziers, zero weather had set in and the lathers worked under far harder conditions than they would have faced had they proceeded without interruption. The delay resulted in freezing and ruining a good portion of the interior plaster.

A few years ago, when steel casement sashes were new in this country, the carpenters refused to set them on one of the first jobs on the ground that they were not made of wood. But the steel-workers did not consider them in their line either, and the masons also refused to handle them. Each trade refused to let any other trade do it. Thousands of dollars were lost by the delay before the matter was finally decided.

Two gangs of about 40 bricklayers each were employed last Spring upon a beautiful new apartment-house. A special English brick had been imported to give the desired effect. The architect explained to the foreman that the work was not being done in the desired manner. The foreman, addressing the owner, the architect and several superin-

tendents, informed them that if they did not like the way in which it was being done they could all go to hell. The owner informed the man that, in the event he would not do as he was ordered, a foreman would be hired who would. "To hell with you and yer job," was his answer. "I got too much sugar in the bank to give a damn fer you, and what's more, if I quit, every man on the job quits with me. And where will yer git others?" The men on the job nodded appreciatively. "That's the stuff to give 'em," the nearest one commented. The owner and the party reported the matter to the contractor, but he claimed that if he were to discharge the foreman he would lose every man on the job. Nothing could be done.

A gang of bricklayers was working on a front wall near the roof of a building. The superintendent pointed out to the foreman that projecting brackets, which had not yet arrived on the ground, were to fit into the brickwork, and niches would have to be left for them. "The hell yer say," was the foreman's answer. "Is it my fault they ain't here?" The superintendent suggested that, if the foreman did not wish to leave the niches, he could work on an adjoining wall until the brackets arrived. "Say, feller," he replied, "I'm running this gang, and if I take 'em off this wall, they won't come back. Either that or we do this one the way we please. Take yer choice." He finished the wall as he pleased. Next day the brackets arrived and the niches had to be cut into the brickwork at the cost of much time and money.

A cement-worker was ordered to do a small amount of cement work

on a side wall. Although the job would not have taken him more than 20 minutes, he refused to do it on the ground that his union allowed him to do only work that was either on, or within six inches, of the floor. Hearing this, the owner sent up a plasterer, but the cement-workers refused to let him do the job for the reason that the material was cement. It was a week before the two unions finally settled the matter and the builder got a 20-minute job done.

There are still in New York City many steel erecting concerns that employ only non-union men. The union workers have appealed to their brothers in other trades to co-operate with them in forcing these "scab" concerns to the wall. This they have set about to accomplish by refusing to work upon any operation while the non-union steel-workers are still on the job. Many of the biggest operations in the city are now held up on account of this state of affairs. The cost of these delays is enormous. On some jobs, strikes have been settled only by the builders employing union men to tear down and then re-erect the steel work.

On an alteration, done under a time contract, the architect was called upon to suggest means to facilitate the work. In going through the building he found two carpenters comfortably seated before an open fire-place, puffing cigars. They refused to go to work when he ordered them to do so, and he ordered them to leave the job. They stepped into the hall and, calling together the other men, informed them that they had been fired. "Come on, boys," said one, "we'll all quit. There's plenty of work up the block. Let's show this guy where to get off at."

The sub-contractors now came rushing up and by promising the men that no such assault upon their rights would ever be made again, succeeded in getting them back to their tasks. The next day the architect found

the same two carpenters in the same place. The building was not finished on time.

On a large apartment, recently erected in the West Fifties, a gang of plumbers was employed. One day two of them returned after lunch intoxicated. They roamed about the building, cursing the bosses and owners in general, and so amusing did their antics appear to their fellow workers that all left their jobs to watch them. The owner went to the plumbing contractor and demanded the dismissal of the two men, but when the contractor sought to discharge them the entire gang threatened to quit. The owner was insistent and some 30 plumbers walked off. It was three weeks before the owner succeeded in getting together another gang.

On nearly every operation of any size in Manhattan graft has to be paid. The amounts run from two to twenty thousand dollars. The method is simple. Seeing that an owner is hurrying to complete his building in time for the renting season, the union officials discover some grievance, real or imaginary, and announce that on such and such a date a general strike will be called. They know that a delay will cost the owner half of his yearly rent roll and they figure that he will pay any amount up to that to complete the building on time. The owner is thus forced into a conference with the unions, and finds that, for a consideration, the strike can be avoided. This consideration must be great enough to take care of the officials all the way down the line. Needless to say, the builder usually pays. The workers are then informed that the time is not ripe for a strike and the row is smoothed over. Thus the cost of building in New York is increased tremendously. The builders now treat this expense as one of the items to be reckoned in with the building's cost. In the end the tenant pays it.

# Leisure—For What?

Condensed from the Atlantic Monthly (April '25)

George W. Alger

**O**NE of the outstanding defects in modern education is that it takes no account of leisure as a permanent factor in our life.

There is doubtless excuse for this lapse. Leisure is for most of us a very recent affair—it is an essentially modern phenomenon. A generation ago the 12-hour day was normal. Today, the 12-hour class has been reduced to 300,000 American workers—almost an industrial miracle.

The leisure-making process, moreover, is still at work. A great electrical wizard, who died a few years ago, prophesied a time when man's control over electrical energy, chemistry, and mechanical forces will enable a four-hour day to suffice for the needs of physical life. A startling revolution in life is being evolved.

That the newly created leisure should itself be a new and distinct problem has never been considered. The general assumption is that leisure and happiness are practically synonymous. I think, however, it may be said that we are less fit for leisure than any previous generation, and that leisure is potentially more injurious under existing conditions and in the absence of education for leisure than at any previous period in the world's history.

Leisure itself has been won, in large part, by the subdivision of processes of specialization and by increased mechanization of industry. The tasks of countless thousands are today so monotonous, so mechanical, that there is no happiness in the daily toil.

The stimulus of what we want to buy, rather than what we want to be, is, in current theory, that which keeps us at work. If what we do

with ourselves when we are free from our tasks is the criterion of what we really are, how many of us would be proud of the way we meet the test of leisure? How many of us are yet fit for a leisure world?

The old-time artisan, on the other hand, to a much greater extent was accustomed to self-expression in his work. Being accustomed to self-expression in his industrial life, it was far easier for him to carry through self-expression into the very limited field of leisure which the circumstances of his life afforded him.

A main defect—from the cultural point of view—of the movies, for example, is that the people who see them contribute nothing to them. We are slow to realize that one of the effects of the mechanization of our life is this closing-in of the fields of self-expression for the individual, the mechanization of what were formerly processes of self-expression. The mechanical piano, the phonograph, and the radio make the long toil of learning music as a personal accomplishment seem less worth while. Science has given us more ways than we have ever had before of frittering away our time.

If we refrain from using the new scientific instrumentalities of death and destruction, it will be because we have learned how to fill the content of leisure with the seeds of peace by some superscientific means. This is the greatest problem before us, and it is a cultural problem. Science adds little to the solution of cultural problems, for cultural progress depends upon a cultural theory of success. It depends upon a system of education which adds to the capacity of the individual to be happy as well

as efficient. Even the beginning of such a system of education is not yet apparent in this country.

This paper is not intended as a mere discussion of aesthetics. The matter is a far more serious one. Take, for example, the growth of lawlessness. A man who has done a long day's work, who approaches the end of that day physically tired, is far less likely to commit crime or to indulge in antisocial conduct than the man who finds his energies still fresh at the end of his task. The tired horse seldom runs away. As industry grows less interesting to its participants and creates continually less joy in work, we have, as a result, a not inconsiderable class of our young people seeking a more exciting and hazardous substitute for a life of such toil. The most pathetic part about American prosperity, of which we hear so much, is the form of its leisure. Those whose business it is to give the people what they think they want are busily engaged in purveying jazz, movie thrillers, and limburger literature.

There is nothing yet to prove that leisure has conferred any special blessings of contentment on any class of workers. It might well be doubted whether the released worker who today spends his surplus hours at the movies or in driving his flivver for miles in aimless wanderings has any more happiness in those hours of leisure than his father had in working from daybreak to dark.

A long succession of incidents has led me to feel sure that the newly arrived immigrant has something to teach us, if we would listen, about the uses of leisure. Some years ago we had a Polish cook. Money spent on clothes seemed an extravagance to her, but spending it on the opera was a form of economy. I called recently at the shoemaker's in a country town. He was as un-Americanized an Italian as you can imagine. Every possible mark of poverty was upon him. One of his boys, a lad of 10,

told me: "I take lessons on the violin. My father has a teacher come up twice a week from Norwalk. My little sister, she plays the piano." I asked the old shoemaker if he had a piano. "Yes, I like music. Music nice. Not much music here—all movie."

A civilization that creates a leisure which it cannot rationally use may well be in greater danger of destruction than one that has no leisure at all. A civilization that bores its beneficiaries is perhaps even worse than one that overworks its slaves. Why do we not see that what is returning to us is slavery in a new form? The vital defect of slavery was not only what it did to the slaves but also what it did to the masters. History tells us of the softening and disintegrating influence upon civilizations having their work done by slaves, leaving their masters to vice and the luxuries of a degenerating idleness.

The iron men who work for us, the slaves mustered in increasing numbers to do our work, are no longer flesh and blood. The new slavery is called "progress," and we have no intention of returning to the life of toil from which these slaves have released us. There is no way out but by proving that we can live in a slave world without succumbing to those insidiously enervating influences which have destroyed all the slave-made states of the past.

The great problem before us today is to create a civilization that does not degenerate under leisure. This can be done only by setting in operation forces making for a culture that recognizes, as no civilization since the fall of Rome has been required to do, that leisure must be a means and not an end; that its true value is measured by what we do with it—by whether it lifts us or lowers us in the great world of intangibles, the world not of material but of spiritual values.

# Oysters and Typhoid

Condensed from The Review of Reviews (April '25)

*Oliver Peck Newman*

THE oyster may never again be looked upon with suspicion. On the contrary, it will probably be used with as great a sense of security as certified milk. This is the prospective result of the recent typhoid fever epidemic but, like many blessings, it arrives only after suffering, death, and financial disaster. That it arrives at all is due to the vigorous efforts of three Federal departments, the health authorities of a score of States and cities, the entire oyster industry, and a thoroughly aroused public opinion.

When the city of Chicago, last December, issued its ban on oysters, charging the typhoid epidemic to that source, the whole country stopped eating them. Oyster sales practically ceased, 70,000 people were thrown out of employment, and the companies engaged in the business faced bankruptcy. So the long arm of Uncle Sam was brought into play, and Dr. L. L. Lumsden, the veteran typhoid detective of the Public Health Service, was put on the job.

The elusive germ was uncovered by Dr. Lumsden and his assistants, but only after a hard chase, the story of which reads like the unravelling of a crime-mystery through tracery from clue to clue.

The most startling outbreaks of typhoid had been in New York, Washington and Chicago. A flying squadron was thrown into these cities, and the search was initiated at the bedside of the typhoid patient or in the home where death had occurred in fatal cases. A map of each city was used by each corps of investigators, and pins were stuck into it wherever a typhoid patient lived.

A search was immediately instituted for some factor that would be common to all cities and to most of the cases. For instance, it would be found that a certain milk dealer in Washington had supplied 12 typhoid patients. His milk was a common factor so far as those 12 were concerned. But inquiry would reveal the fact that the same dealer served thousands of others, none of whom had contracted typhoid. Similar investigations were made in all three cities as to ice cream, ice, lettuce, water cress, cheese, celery and other dairy products and raw vegetables.

The manner in which lettuce and celery were followed from the table of the patients of one city to the garden in which they grew is typical of the character of detective work which the germ sleuths performed in record speed. In Chicago it was learned from first-hand questioning that 90.5 per cent of the patients had eaten celery and that 86.6 per cent had eaten lettuce during the period in which they probably became infected.

Investigation from home-keeper to corner grocer, to commission merchant, to grower, and so on, revealed the fact that 28 commission merchants had supplied the local stores where the celery had been purchased. But those 28 merchants had bought their celery from widely scattered sources. The same situation applied in the case of lettuce.

Thus, lettuce and celery were not common denominators, because there was no single source that had supplied any considerable number of patients. Furthermore, there were thousands of people in Chicago who

had eaten the same lettuce and celery without becoming ill.

As rapidly as data were classified Lumsden and his assistants studied the maps with the pins in them. They noticed that practically all the typhoid in the three cities was confined to the fashionable neighborhoods. Lumsden had put entirely out of his reckoning the action of the Chicago health department, charging the oyster with responsibility, because he was determined he would be influenced only by facts disclosed by his investigation.

Another unusual condition was a marked excess of cases among young women.

"In most outbreaks of infectious diseases," explained Lumsden, "there is at least one peculiar fact. When we find the explanation of such fact we are usually on the way to an explanation of the whole situation."

The detectives delved deeper and found more peculiar facts. One was that a high percentage of patients were in the habit of eating frequently at expensive hotels and restaurants. Data as to where and what they had eaten were quickly compiled. The same methods were used as had been used to check the food eaten by the patients in their homes.

It is significant that the investigators in the three cities worked independently of each other. Dr. Lumsden, however, studied reports from all and observed another peculiar fact: that a strikingly high percentage of all patients had eaten *small oysters raw*. This might explain the excessive number of women patients, because women as a rule prefer small oysters, whereas men usually eat large ones.

The final tabulation for Chicago showed that 65.1 per cent of the patients had a history of having eaten raw oysters supplied by a firm in New York, with beds in Great South Bay, and designated by the investigators as "Shipper OS-1," while 13.3 per cent gave a history of having

eaten the same kind of oysters sent by another New York firm, with beds also in Great South Bay. Thus a common denominator had been found. A big percentage of the typhoid patients had not only eaten raw oysters about the time their infection occurred, but they had eaten the same kind of oysters that had come from the same producer.

Lumsden now turned to the records for New York and Washington—and found almost identical conditions. Furthermore, the line from each city led straight back to the same oyster producer in Great South Bay.

However, whatever it was that had infected the oysters in October and November had disappeared by December 20 and no trace of it could be found in January, when most of the investigation was conducted. Infection might have come from a "typhoid carrier," which is not a rare individual, or from some temporary condition that had disappeared by January. The beds in question are free from sewage pollution. Sanitary conditions on floats, barges, wharves, etc., are good. It will probably never be known, therefore, where the germs that caused the epidemic came from.

All concerned, however, are determined that the germs shall not come again. In February, Surgeon-General Cumming held a conference on the whole shellfish, typhoid fever subject. It was participated in by representatives of the Public Health Service, the Pure Food Bureau, the Fisheries Bureau, the oyster industry itself, and health authorities of 20 States. The result was the establishment of a cooperative, offensive and defensive alliance to make the oyster safe and sanitary. The conference also drew up a set of reforms, to which everybody subscribed. They are rapidly being put into operation and it is believed that next fall the epicure may return to his oyster with more safety than ever.

# Science and Industry

Condensed from Current Opinion (April '25)

## A Germ-Killing Elixir

Hailed as a great discovery is that of an antiseptic which bears the formidable name hexylresorcinol and, made by Drs. Veader Leonard and associates of Johns Hopkins, is described as being "twice as powerful as any other organic germicide ever made," yet perfectly safe to swallow—"although 50 times stronger than carbolic acid as a germ-killing agency."

The search for a germicide that could destroy all disease germs has been going on ever since the acceptance of the theory that germs were responsible for disease. With hexylresorcinol, Dr. Leonard believes, the span of life can be lengthened. "Disease germs no longer need remain entrenched in the human body, but can be cast out, one and all." So far the experimenters have had considerable success with their germicide in curing ailments of the kidneys, intestines and urinary tracts. They hope to demonstrate in the near future that other parts of the body can be as well cleansed of disease germs.

Dr. Leonard at first fed the antiseptic to rabbits. They suffered no ill effects, so he proceeded to take some himself. He was unharmed, and in a short time six of his assistants were taking hexylresorcinol daily in doses which constantly increased in size so that its effects on their bodies might be studied. Finding that it had a beneficial effect on the kidneys and urinary tracts, the germicide was first applied to the treatment of kidney ailments. Cases of kidney infection of long standing were cleared up by the new agency in 48 hours. The doctors say that the cures appear to be permanent and the patients have not been harmed in any way.

## Now the Aerodynamo Windmill

A German inventor has produced a new kind of windmill at the Gottingen Institute of Aerodynamics which its backers declare will provide the farmer at almost no maintenance expense with all the power he needs to run his stationary machinery and electric lighting circuit. The British Ministry of Agriculture has expressed a formal wish to examine the invention and it is said that 11 stations are operating already in East Prussia.

The inventor declares that scientific measurements show this device to be capable of generating exactly twice as much power as the most scientifically constructed windmills. The secret lies in the design of the four wings, which resemble somewhat two crossed airplane propellers. The development of the airplane has taught physicists so much about air currents and resistances that they are now beginning, as in the rotorship and the aerodynamo, to apply what they know in other fields and to harness the winds.

The aerodynamo, in its present model, is a three-ton structure, built upon a slender reinforced concrete 40-foot mast. The span of the wings is 25 feet. The rotating blades turn directly the shaft of the dynamo, so that the friction of a gear-transmission system such as the old windmill employed is eliminated. Wires convey the current to storage batteries. In a 16-mile wind the aerodynamo is said to generate 60 horse-power.

## Ice-Houses as Mushroom Farms

For 20 years the natural ice business has been wasting away until to-day it can be said to exist no longer. Artificial ice has taken its place. Just as the old-time ice-houses were beginning to be torn down, it was discovered that they would make ex-

cellent mushroom cellars. The mushroom market in the New York area is said to be unlimited, and the biggest of the one-time ice-houses can produce a \$600 crop every day.

At the same time the mushroom business is attended with many difficulties. The cost of converting an old ice-house is considerable. It has to be equipped with heating and refrigerating plants which will maintain an all-year-round temperature of about 60 degrees.

#### First Airplane Taxi Service

The Checker Taxicab Company of San Francisco announces the first airplane taxi service in North America. The service begins with nine airplanes. The landing field, 16 miles out of the city, will be reached by auto service. From there Sacramento will be only one hour away, and Los Angeles four hours. Each plane will carry two passengers, a pilot and hand baggage. With two passengers flying for the same destination, the rate per mile is 20 cents each, or five cents lower than the California rate for long-distance taxicab service.

A special bid will be made for tourist trade. It is stated that in two days of flying over California the tourist will see more of the State than he could otherwise in 30 days. . . . Hopes are expressed by the company that later the whole Pacific slope will be included in the airplane taxi service.

#### Surgical Operations Projected into Separate Lecture Rooms

Through the episcopic, a surgical operation may be projected into a separate lecture room. It enables the surgeon to work alone in a perfectly quiet operating room, and at the same time permits a large audience of students and professors to watch the progress of the operation in a distant auditorium. The episcopic is the invention of a young French doctor, and is in successful operation in

the Saint Louis Hospital in Paris. Over the patient is suspended a battery of powerful electric lights, whose rays are focused on the field of the operation. A large prism bends the reflected rays down a tunnel connecting with the lecture room, and through a plano-convex lens on to the screen.

#### Why Diamonds Remain Costly

The diamond industry is unique in that a limited production and controlled market are advantageous alike to the buyer and seller. As diamonds are hardly a necessity, no one is put to any real discomfort by a restriction on the quantity produced. At the close of the World War, to save the industry from indefinite depression, the "Big Four" producers of South Africa agreed to limit their output on a quota basis sufficiently to maintain the market price. The result of this self-discipline has been that diamonds today are selling as high as at any time in the past.

The trouble arises from the fact that outside producers are profiting from the Big Four restriction at the latter's expense. The diamond fields of Portuguese West Africa, the Congo, British Guiana, and Brazil, besides the workings of some 7,000 individual diggers in South Africa itself, are turning out all the gems they can. At one time the demand fell so low that in order to maintain prices the Big Four had to shut down completely, leaving the field to their rivals. Their patience is approaching exhaustion. Threatening to cease "immolating themselves" for the benefit of competitors, the South African companies are now demanding a world conference of diamond producers with the object of limiting the world output and assigning quotas to the various fields.

# Why Let Your House Catch Fire?

Condensed from the *Scientific American* (April '25)

*John Kenlon, Chief of Fire Department, New York City*

**C**AN you picture to yourself a city the size of Providence, Rhode Island, with every one of its homes completely reduced to blackened ruins? If you can, you will visualize the fire losses in the United States last year. And to this tremendous destruction should be added 15,000 fatalities, and some 17,000 persons painfully injured, because of fire.

The effect of this material loss would have been similar if last year 100,000,000 residents of the United States had each destroyed a five-dollar bill. All of this is waste. The burning of a wooden house, for example, does not mean simply the burning of the trees which furnished the lumber. It means the burning of the transportation which took the logs to the mill, of the sawing that converted them into lumber, of the handling that brought the lumber to the place of erection and of the planning, trimming and finishing that made the lumber into a house, as well as of the furnishings which the house contained.

America continues to pile up its stupendous ash-heap because of ignorance, heedlessness and greed. Fires start because of the careless handling of a number of hazards which will be discussed. They spread through structures with such rapidity because of the general lack of protection to stairways and other vertical openings, such as elevator shafts and dumbwaiter shafts. Go into the cellar of almost any apartment house and see if you do not find the door of the dumbwaiter shaft wide open, ready to act as a flue for any blaze that may originate in the basement, usually the most dangerous portion of the entire structure. If I could have my way I'd make every apart-

ment house owner install sprinkler lines in the cellar and lower stairway of his property—then we would see considerably smaller loss of life in dwelling fires.

The preventability of most of our fire loss is obvious when we consider the hazards responsible for the largest totals of destruction today. The leader, for example, is known as "Matches and Smoking." This single cause is piling up property losses of \$26,000,000 a year. Most of the matches that start fires are those discarded by careless smokers. There are also thousands of fatalities caused each year by matches used as playthings by children. Parents continue to leave matches around within reach of the youngsters with unfortunate results. No match is safe.

"Defective Chimneys and Flues" are also responsible for heavy fire damage, amounting to \$18,000,000 annually according to the records of The National Board of Fire Underwriters. This hazard indicates the careless methods that are followed by thousands of architects and builders. The way to avoid fires from this cause is to build chimneys solidly from the ground up and never upon brackets or beams; to build them with the bricks flat, instead of upon edge, and to have them lined properly with fire clay. Cleaning flues at least once a year if hard coal is used, and twice a year if either wood or soft coal is used, is a necessary precaution to prevent soot blazes and to preserve the draft. A brick wrapped in carpet and lowered into the chimney from the roof by means of a rope will usually answer for cleaning purposes. Soot accumulations may be kept at a minimum by occasionally throwing a pound of

table salt on the fire when it is red hot. The damper should then be kept open for half an hour or so in order that the gas created may find its way to the outer air. When a chimney fire occurs it may be extinguished by throwing a few pounds of salt, earth, sand or ashes into the flue opening at the top.

Stoves, furnaces and smokepipes also occupy a prominent place on the list of major fire causes with yearly damage of about \$16,000,000. Many stoves are placed too near wooden partitions or too close to ceilings and walls constructed of wood lath and plaster; furnaces are set up with insufficient clearance between the top of the apparatus and the ceiling. The result is that fires frequently occur at such points. Combustible construction near heating appliances should always be protected by a covering of metal lath and plaster, by sheet metal and asbestos, or by metal sheathing having an air space around.

Kitchen ranges not resting on legs should have foundations of brick or cement at least three inches thick and should be about 18 inches from any woodwork, unless the latter is protected by asbestos or metal sheathing having an air space behind it. In such case, six-inch clearance is considered sufficient. Even the floor beneath stoves supported by legs should be protected by sheet metal having a layer of asbestos sheeting beneath it and extending about one and one-half feet in front of the ash door in order to render harmless any coals that may drop out.

The smoke-pipe of stove or furnace should be taken down and cleaned at least once a year and replaced when it becomes rusty. Such pipes should always enter the chimney horizontally and be securely sealed with mortar where they fit into the flue aperture. They should never pass through floors or wooden partitions, but where such practice is absolutely necessary there should

be ventilated metal thimbles in the walls or partitions surrounding the pipes.

There is another important fire cause — spontaneous combustion — which is looked upon by a good many laymen as being a chemical phenomenon resulting only from laboratory experiments. According to the carefully analyzed reports of the National Board, however, losses to property from this cause approximate \$15,000,000 a year. This form of ignition develops, for example, in waste materials where oil matter is present as well as in stored grains and in piles of bituminous coal.

During recent years, the fire destruction charged against "Electricity" has shown a decline, although the total still aggregates \$12,000,000 annually. Due to faulty installations and the doctoring of fuses, electricity constitutes one of America's major fire hazards. The fuse, it should be noted, acts as the safety valve of the electrical circuit and when it "blows out" indicates an overload. Plugging fuses with pennies, or other non-fusible metals, corresponds to the tying down of the safety valve on a steam boiler.

The sixth of the most serious causes of fire loss is known as "Sparks on Roofs." It shows a total of about \$11,900,000 a year. As wooden shingles grow old they dry out and become fairly tinder-like so that even a spark from a chimney may be sufficient to cause ignition.

Fires from "Lightning" were once looked upon as a visitation from the heavens that could not be avoided, but experience has shown that properly installed lightning rods afford almost complete protection. Nevertheless, lightning continues to cause about \$11,500,000 in property destruction each year.

I have mentioned the chief causes of fire. A greater knowledge of fire hazards and the exercise of more care in safeguarding them would work wonders in cutting down the fire toll.

# Is States' Rights a Dead Issue?

## An Overlooked Aspect of American Life

Excerpts from The Century (April '25)

*Glenn Frank, Editor of The Century*

**W**HEN the proposed child-labor amendment was put before the country, the students of American government rapidly segregated into two camps: the camp of the centralizers and the camp of the decentralizers. The centralizers said the national government should control child labor; the decentralizers said the state governments should control child labor.

It was not that the decentralizers were in favor of child labor. One of them said to me recently: "If this amendment did not sink its roots in an even greater issue, I would support it. But the time has come to call a halt in the increasing centralization of affairs at Washington. If this amendment passes, we may as well prepare for the end of local government and resign ourselves to a future of increasing slavery to an all-dominating central government that will, year by year, poke its fingers into more and more intimate details of our personal and professional lives. The root of the matter is this: for years we have been drifting into a centralization of affairs at Washington; the time has come for a conscious decentralization of affairs. It's the only way we can bring back reality into American politics. And we cannot do better than to make a test case of this child-labor amendment."

We are due to hear more and more about decentralization as time goes on. It promises to become the catch-word of the new political movement. In this paper I want to suggest just one aspect of the problem that I think the decentralizers are overlooking.

It is clear, I think, beyond need of argument, that we have asked Washington to do many things Washington is not fitted to do. But we cannot correct our mistakes by carelessly committing to our state governments things they are not equipped to decide or direct. And the more we examine our present state governments, the less we are likely to look upon them as hopeful agencies for bringing anything like statesmanship to the consideration and control of modern social problems. To put it bluntly, I suggest that states' rights is an obsolete issue because our state governments are largely obsolete. These geographical areas we call States, bounded by arbitrary or accidentally drawn lines on a map, simply do not represent any distinctive social or economic interests.

There are some slight differences of dialect and demeanor between the various sections of the country, but, by and large, our States are purely artificial units. One has only to cross the line that separates, say, Missouri from Iowa to realize the essential artificiality of our States.

I do not know of a single real interest around which the lives of modern Americans revolve that does not daily cross and re-cross state lines. The development of easy and cheap means of travel and communication and the growing industrialization of our society are making it less and less possible to regard arbitrary geographical areas as primary units of government. Fewer and fewer Americans, with each generation, live and die in the same State. As

Mr. Wells has pointed out, we have become nomadic again. We are a generation of gadders. The old homestead is less and less a factor in our lives. Rapid transportation and easy communication have made of us a new race of Bedouins. And even when we live a lifetime in one place, our interests may extend into far sections of the country. One of my friends lives in New York, but all his economic interests are in Tennessee and Arizona. The artificiality of our States is apparent when we stop to think that this man's political citizenship is determined, not by where his mines are, but by where his bedroom is.

This may sound as if I were pleading for an all-absorbing national government. This is far from my intention. In fact, I believe that the decentralization of government is one of the liveliest issues of our generation, but I believe that states' rights is one of the deadliest issues of our generation.

Our Government has, I think, grown top-heavy. American politics is marked chiefly by an overworked President and an indifferent people. This is obviously an unhealthy situation. We need not more political government, but less. The way to a healthier national life lies, I am inclined to think, through a very great decentralization. But when we decentralize, I suggest that the last place to turn for statesmanship is to our state governments. The decentralization we need is not a decentralization from a big political organ to smaller political organs, but a decentralization that will take more and more things entirely out of polities and put them back where

they belong in the various economic, professional, and occupational groups.

I do not believe it will ever be possible to create in the present generation or in future generations of Americans a sustained interest in politics. We are passing out of the age of politics, just because our political units and instruments have not been kept adjusted to the changing life of the modern world. The new nomadism and the new industrialism to which I have already referred have created a generation of people who are essentially delocalized, mobile, and inter-state in their thinking, save when, by some transient appeal to state sentimentality, they revive a fading sense of local patriotism. These facts call for a wholly new political philosophy, a wholly new notion of government, a wholly new statesmanship. And when this new politics has been created, I suggest that its broad lines will be somewhat as follows:

There shall emerge a business statesmanship inside business, an industrial statesmanship inside industry, an educational statesmanship inside the teaching profession, and so on. These unofficial and non-political statesmanships shall give the nation the major part of its real government. The various state governments will be less and less regarded as sources of policy, and more and more as local administrative organs with limited functions. The National Government will more and more become the impressario and inspirer of these unofficial and non-political statesmanships. But all this is another story for another time.

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# Police Atrocities and Their Cure

Condensed from McNaught's Monthly (April '25)

*Charles B. Driscoll*

I HAVE known thousands of policemen, in cities and towns of all sizes, east, west, north and south. I know my policeman, and let me say that I have seldom found one lacking in physical courage.

The wages of patrolmen are nearly always too low. The salaries of police chiefs and commissioners are nearly always too high. This condition applies to almost every American city, and it is responsible for much that is deplorable in American police conditions. The low salary and the physical requirements attract a certain type of recruit. Under proper direction and discipline, with reasonable hope for promotion upon a merit basis, the recruit could be developed into an efficient guardian of the law. With corruption and incompetence above him and temptations on every side of him, what is the patrolman to do?

For instance, he is given a beat in a certain district. He is ordered to enforce the law. But also he is ordered to "lay off" this and that house of prostitution. He is to make no arrests in them. Now, your patrolman knows what that sort of order means. And if the proprietors of those houses offer him an honorarium for his courtesy, what is he to do?

The American city police force suffers primarily from lack of discipline. And discipline is out of the question so long as those at the top do not inspire respect. Say what you will against the constabulary forces of New York and Pennsylvania, you must admit they are effective. They are semi-military bodies, under strict discipline, and the personnel is selected on a basis of fitness.

Educated men are not attracted to the ranks of any police force. But

take the type that is being enlisted today, and give it honest and competent leadership, together with strict discipline and responsibility, and most of the complaint against the officers of the law would disappear.

One of the most disgraceful features of American city police policy is the "third degree." In brief, this is torture as a means of forcing suspected persons to confess that they are guilty. It is used almost universally in America by police detectives who are not sufficiently intelligent to discover the truth about a crime by interpreting available clues. Police torture of prisoners has gone almost unchallenged by the courts until recently. I have often seen a police judge beside himself with indignation when policemen have brought before him a man charged with vagrancy or some other offense, and the judge has learned from the prisoner that his battered face and broken head were results of police mistreatment. The Supreme Court handed down its first decision involving the third degree in October, 1924. The opinion is replete with sound reasoning and a fine indignation against the stupid policemen of the District of Columbia whose brutality invalidated the conviction of a Chinese, whose confession of murder was obtained by familiar third degree tactics.

These tactics vary little from city to city, from case to case. The grilling usually takes place in a small room with thick walls, set aside as a torture chamber. If a prisoner refuses to talk, or asserts that he is innocent, he is knocked down, and this is repeated as often as is thought necessary. He is refused water, food and sleep. The third degree squads come and go. Ruffians beat him

with long lengths of rubber hose. He is informed that his wife, his sweetheart or his pal already has told everything on him. Of course he is not allowed access to his friends or to a lawyer. The accused finally admits whatever the police want him to admit, whether true or false.

One of the earlier incidents of the Franks murder case in Chicago is forgotten. The police arrested a teacher at the school attended by Bobby Franks. This man, Walter Wilson, was cruelly beaten by detectives, who thought they had a clue. The police continued to ill-use him, night and day. Wilson, half dead from abuse, was finally released. He filed charges against his persecutors, but mysteriously disappeared while the charges were pending.

Persistence of police ruffianism is the result of stupidity that is not properly subject to intelligent discipline. In the Iowa Penitentiary a half-witted boy is now serving a sentence of 20 years. He has never committed any crime. He lived at home all his life, in Wichita, Kansas, until one day, a few months ago, when he decided to see the world. He beat his way on a freight train to Council Bluffs, Iowa. There the police picked him up as he huddled against a wall for warmth. The boy was easy game for the police grillers. He confessed that he had done everything they accused him of, including many robberies, murders and assaults; and some judge sent the child to prison. Now all the wisdom of Iowa is being enlisted to get him out, since it appears that the poor simpleton never was out of sight of his parents long enough even to visit any of the cities in which the confessed crimes were permitted.

In a western city three policemen responded to a midnight call from an excited woman who had seen a nude man walking across her lawn. It was a cold, clear winter night, with snow on the ground and a bright

moon. The nude man was sauntering along quite unconcernedly. The three heroes gave chase. When within a few feet of the fleeing man, they emptied their pistols into his back, and he fell, murdered in cold blood.

The victim was well educated, an employee of the county in some scientific occupation. He was a sleep-walker. All this was proved later.

"Well, he made a motion toward his hip," said the frightened copers, "and we thought he was going to shoot." The mere fact that the unfortunate victim wore neither pistol, holster nor pants in no wise invalidated, in the police mind, this hoary old fake about reaching for his hip.

In New York City the record of police lawlessness is a continuous story. In the newspapers just recently: Two policemen indicted for beating a boy. Two others sentenced to penitentiary for assaulting citizens. Drunken policeman shoots up cafe. Patrolman held for assault. Intoxicated policeman kills citizen. Merely a few samples. A New York policeman running amok and shooting or beating inoffensive citizens creates localized and brief notice merely. Chicago policemen in a pitched battle over which faction shall control a load of liquor is no more important as news than three Kansas City policemen identified by holdup victims.

Modified military discipline, continuous instruction and drill, promotion on merit, better pay for the rank and file, honest and competent non-political leadership; these things could remake the American police system and create a deserved respect for the police uniform.

And how to get these desiderata? FIRST, an intelligent and uncalledous public conscience. SECONDLY, an intelligent and public-serving press. Until these two are ours there will be the police problem as we now face it in nearly every city in America.

# The Ten Great Discoveries

Continued from April Digest (American Magazine, Mar. '25)

*H. G. Wells*

THE seventh great discovery was the subjugation of water. Grazing and plowing brought man down to the big rivers. Then he ventured to wash, to paddle, to float. The great river ceased to be an obstacle; it became an easy way of moving things from place to place. Came canoes and irrigation. Came washing. The canoes grew in size and enterprise. Presently men were fishing for salt-sea fish and trading upon the sea. Towns and districts were linked by boats and ships, and men learnt to tolerate men different from themselves. There were probably sea trade and island cities 8,000 years ago.

And now an eighth great discovery was dawning upon the world, and that was writing. Like all great discoveries, it dawned by imperceptible degrees. It grew out of drawing. Even in the hunting, wandering stage of human development, men carved and drew. There are tallies of hunting parties and their skill among the painted rocks of Spain that may be as old as 30,000 years.

But apparently men did not go beyond that until the need of a calendar developed a formal picture writing. The intricate carvings of the Maya civilization dealt chiefly with time reckoning. But as the ship became more important in the life of the Old World, the need for bookkeeping of the practical trader gave a new impetus to writing. And it became necessary too, as men went to and fro, to put their agreements and their traditional laws on record. Picture writing became more expressive and exact. At length, in western Asia, it became alphabetical.

Writing extended man's range of

power. The voice of the ruler did not die at his death; his code of laws remained. And his rule spread now far beyond the range of his voice. Little city states grew into kingdoms and empires. And in the place of the traditions and vague memories of men came the beginnings of history. The day dawned when men could be held together in sympathy and purpose by epics and Bibles and Korans, and then their thoughts and ideas could be set down and scrutinized and corrected with an exactness that had hitherto been impossible.

With the implement, the primary taboos, fire, and speech, man became man; with the domestication of animals, agriculture, ships, and writing, man became civilized man and began to spread his community, until now it promises to embrace all his species.

Now, there are certain very considerable devices that I am not including in this list of ten; for example, the discovery of bronze and iron and the invention of pottery. They were of very great importance, but my case is that, nevertheless, they produced no fundamental changes in human life. Men went on sowing and plowing and worshiping and trading very much as they had done.

Too much importance has been given to the discovery of metals in human history. That is due, I think, to the fact that so much of our ethnology began in museums and collections of "curiosities." The savant wrote of a Stone Age and a Bronze Age and an Iron Age.

The wheel, as a practicable proposition, followed upon the subjugation

of the metals. The steady discovery of wheel and road meant a widening range of power and intercourse for men only second to that of the ship. A little reluctantly I put it outside my chosen ten.

I come now to two other discoveries that seem to me to be still in the process of development. They are not yet worked out: a large part of our current life is a struggle with these still unmanageable problems. The first of these, the ninth great discovery, is money or finance; the other is the abolition of insurmountable distances on our planet, and the realization that the world is round and finite and complete.

The bartering of commodity for commodity gave place to the exchange of commodities for money. Twenty-five centuries ago Athens was discussing what money really was, and today we are still carrying on that discussion. The world of men finds itself held together or entangled together by the vital filaments of finance. The laws of finance are not understood, even in the banks; our ideas about these laws change and develop, but it is plain that this improperly comprehended power now determines the fate of the great majority of mankind. The conquest and subjugation of this mystery of money is the ninth great human discovery, still in progress. In the end, men may find that a sound money and social justice are synonymous terms.

Twenty-three centuries ago there were already men who knew clearly that the world is round; but it is only since the 15th century that this fact reached the general consciousness and produced essential changes in human life. So arose the new problems of world movements of population and world trade in staples, which underlie all our political activities today. How rapidly this discovery has culminated!

So I complete my list of ten primary discoveries on which rest the present life of mankind. The great

rush of inventions arising out of scientific research during the last century have not as yet altered any of the intimate things of existence in any way comparable to the changes made by the ten discoveries that I have named.

But they may do so. And that brings me to the idea latent throughout this article, the idea that the next great discovery before mankind is the discovery of the full significance and the full possibilities of the scientific method, both in the material and in the mental field. We have had a systematic pursuit of scientific knowledge in the world on the part of a mere handful of people for the last three centuries. They took up again the initiatives of a still smaller band of workers in Athens, Syracuse, Alexandria, abandoned 20 centuries before. Their method of full inquiry and cooperative work has still scarcely affected the general mass of mankind. They still work with contemptible resources in a paralyzing atmosphere of ignorance, indifference, and dull hostility.

Yet they have given us our amazing knowledge of modern chemistry and physics; they have revolutionized medicine, lengthened life, and increased human health, happiness, and power enormously. In material science, we have the promise of a systematic exploitation of all the natural resources of the planet for the good of the whole race; and in the new mental sciences the prospect of an education and an organization of mental cooperation quite beyond our present limited experiences.

And the discovery of scientific world economics and the discovery of world education have as yet scarcely begun. They are the next great discoveries, the eleventh and the twelfth, and with them man will pass onward into a phase as strange and wonderful to us as a railway train would be to a paleolithic savage.

*The Reader's Digest*

# As I Like It

Excerpts from Scribner's Magazine (April '25)

William Lyon Phelps

**S**UPPOSE Thomas Hardy, Bernard Shaw, J. M. Barrie, John Galsworthy, Rudyard Kipling, H. G. Wells, Arnold Bennett, Hugh Walpole, Lord Haldane, Compton Mackenzie, G. K. Chesterton, Lytton Strachey, Sheila Kaye-Smith, St. John Ervine, John Masefield, Archibald Marshall, A. W. Pinero, W. B. Yeats, May Sinclair, and scores of other writers, were all living and working in the State of Michigan.

England is almost exactly the same size as the State of Michigan, and it seems to me highly probable that if our best American writers were neighbors, the quality of our literature would improve. In every comparison made between the level of literature in England and in America, the concentration of British writers should be kept in mind. Competition is essential to success; thus it is a salutary thing for a boy who has led his class in a small village school to fare forth to a great university and discover whether he is relatively or absolutely good. He will not be long in finding out; he will see that what is considered good work in one locality is no more than average in another.

There is no doubt that the standard of literary excellence in England is higher than in America. I account for it partly by the fact that the leaders of British literature are huddled together so that they can almost hear each other, and partly by the fact that many centuries have established a literary tradition. Every new author is forced to compete with the quick and the dead. To the student of literature, every mile in England is holy ground.

People who talk about their travels are bores. Three hundred years ago, the dean of St. Paul's, John

Donne, in a burlesque will, bequeathed "my silence to any that abroad hath been." But literary pilgrimages have an especial interest to lovers of books, and the only travels that I venture to talk about are the journeys I have made to literary shrines. I suppose there is no man who has less of the frontiersman in him than I; I have not the smallest inclination to visit wild or waste places, or to be the first to climb a mountain. I had rather be the last man up the mountain; for the mountain becomes to me more steadily interesting in direct proportion to its human associations. I had a good deal of sympathy with G. K. Chesterton when he said: "I will lift up mine eyes unto the hills, but I will not lift up my carcass thither."

I had rather stand on a street corner where Doctor Johnson talked, or see Egdon Heath at twilight, than gaze on an illimitable expanse of untrodden snow.

For a tourist in fair physical condition, the best way to see England is on a bicycle, and I heartily recommend this method of locomotion. It is cheap, effective, independent, and salubrious. Furthermore, an enormous number of English men and women continue to ride the silent wheel; fortunately it has never gone out of fashion as in America.

One never becomes exhausted wheeling through England, because one is so often forced to dismount in order to behold something interesting. In one afternoon I visited Windsor Castle, Eton, the cottage where Milton wrote part of "Paradise Lost," the grave of William Penn, and the churchyard at Stoke Poges immortalized by Gray.

I shall now relate my long and finally triumphant pursuit of the

nightingale. Many may think it is ridiculous to go abroad merely to hear a nightingale; but when one remembers that this is the most famous of all song-birds, and when I remember how I had unsuccessfully chased the vocal fowl through many countries and for many years, I consider the result worth recording. All the great British poets for five centuries paid poetic homage to the famous bird, and it became essential to my happiness that I should hear him. Wherever I went, I found he had just left. For example, when I was in Florence and went along the Arno, and listened to nothing, I was always informed that last week scores of them were in activity. It was the same in Germany; Bremen is famous for its nightingales, but there were none for me.

In a conversation with the English novelist, Alfred Ollivant, I mentioned my bad luck, and he declared that if I would come down to his house in Sussex, he would guarantee to produce a nightingale. I was agreeably shocked to observe that the station where we got off the train was the town where Shelley was born; of course there should be singing-birds there. We drove in the twilight nine or ten miles. Mr. Ollivant remarked, "Now, this is funny." "No," said I, "this is not funny at all; this is the same bad luck I have had for years." "Why, last Saturday night there were scores of them all along the road." This time there were none. After dinner we sat in the garden till midnight; nothing. I gave it up, and went to my room; just as I was getting into bed, there was an excited knock on the door and a hurry call. Outside, in each of three tall trees there was a nightingale, and the three birds were singing together. It was a concert worth all the years of waiting. As I listened in ecstasy, I thought of the long succession of British poets who had paid tribute to the midnight minstrel.

And now you will see how well repaid I was for my Sussex adventure. For the next morning as we walked across the fields on our way to church, we heard two other English soloists—the skylark and the cuckoo, both celebrated in English poesy. The larks rose almost vertically, as if trying for the altitude record; and after they had become invisible aloft, we could hear their voices—the poet calls it a "sightless song." The most famous birds in English literature are the nightingale, the blackbird, the cuckoo, and the skylark. All four are unknown in America. We have cuckoos and backbirds, but they are quite unlike the English variety. I thoroughly agree with Theodore Roosevelt and with Lord Grey that the blackbird is the finest singer in England. Our red-winged blackbird has only a genial wheeze; while the so-called crow-blackbird sings as though he had tonsilitis, or as though his voice were adolescently changing. But the British and Continental blackbirds emit the most heavenly music. In spring dawns in Germany, they used to wake me up at four o'clock, and I was entranced by their melody. One February day, while standing in front of the University of Munich during a violent snowstorm, I saw a blackbird on the branch of a tree; he had his beak pointed toward the wind, and, while the snowflakes beat upon his little face, he poured out a stream of the loveliest music in the world.

Many reasons have been given why no one of this supreme quartet can live in the United States; when they are imported, they die. Some say they cannot get the right diet—what nonsense! It has remained for me to discover and announce the true reason. It is because we have not sufficiently great poets. When a nightingale, who is accustomed to hearing tributes from Chaucer, Shakespeare, Milton, Wordsworth, Keats, comes hither and is greeted by American poets, he dies.

# The Call to Patriotism

Condensed from *The North American Review* (Mar. '25)

*Bishop William F. Anderson*

**I**S our government to meet its Waterloo in connection with the 18th Amendment? Lawlessness is the acknowledged peril of democracy. It is perfectly apparent that the American people do not at all appreciate the seriousness of the situation. The issue as we now face it is not merely that of temperance or prohibition. The real question is whether a free people can enforce the law which they have enacted. If they cannot, then popular government breaks down. There are those who regard the matter lightly, and others who look upon it as a purely domestic affair. The fact is that here is an issue with a world-wide setting of tremendous significance. This is apparent from the following propositions:

First, the world-wide movement in all civilized lands toward freer government. Since the outbreak of the War more than a score of kingdoms have fallen in Europe. In every instance, there has been an insistence upon a larger participation in government affairs by the people. This has been equally true of the nations of the Orient. It is not too much to say that it is a world-wide movement.

Second, the movement is traceable to the example of the United States more than to any other single influence. It is pathetic, how people in all parts of the world look toward America as God's Country. Our own nation has furnished the example of the largest experiment the world has ever seen in popular government. Travelers in the Orient tell us that Abraham Lincoln is the patron saint of the growing generations of those countries.

Third, in the eyes of other na-

tions American democracy is on trial, and the test which other nations are making of the efficiency of our Government focalizes upon the 18th Amendment. Discriminating men in various parts of the world consider that our achievement in government is still in the experimental stage. It is for the United States to answer the charge by demonstrating the efficiency of our government. If we were to fail it would mean the turning back of the wheels of progress as regards democratic government, for hundreds of years in all parts of the world. The destinies of many peoples are wrapped up with the integrity of the enforcement of this Amendment. No enactment of our Congress has elicited so much world interest since the Emancipation Proclamation.

Two or three classes of people among us are especially blameworthy. I have in mind, first of all, those who are entrusted with the enforcement of the law. For such men to make a fiasco of law enforcement is a crime against all federal authority and all good government. Happily, there are indications that many leaders are becoming aware of the situation. It was refreshing to read this sentence from the inaugural address of Governor Fuller, of Mass.: "Violation of the prohibition amendment constitutes one of the gravest problems of our present day. As chief executive, it is my purpose to have the laws of Massachusetts enforced regardless of every consideration save that of justice."

The people of this country are growing impatient of the alarming lawlessness which is rampant in so many places. There are unmistakable

ble indications that the time is near when the demand will be insistent for leaders of moral backbone who will require the enforcement of the law. It is noteworthy that Governor Smith called upon the people of New York to make Sunday, Jan. 25, a day of prayer in their homes and churches in behalf of law and order. The picture of the Governor of the Empire State calling the people to prayer in the interests of the better enforcement of the 18th Amendment is a unique scene in American politics.

There is a widespread feeling that the Federal Government should take this matter very seriously. Anything less than this will make us the laughing stock of the world and democracy will speedily become a byword among the nations.

I have been amazed that so many sources of publicity have been so lacking in the appreciation of the vital interests of this perilous situation. There are, of course, exceptions. But one cannot help asking the question, "How largely is the press of the country still under the domination of the interests of the old liquor traffic?" I have sometimes found in the public press sentiments positively seditious. If we continue to sow to the wind we are sure in due time to reap from the whirlwind a revolution which will imperil the very foundations of our Government.

There is a class of citizens who treat this matter as though it were a joke. Some of them belong to the so-called higher social classes. Their practices are vicious in a degree which it is difficult to characterize. By this course they are creating a class hatred which is detrimental to every interest of good government and good order. By these practices they have made many of the laboring classes feel that there is a discrimination in the law in the interests of those who have sufficient social standing to defy the law. Such men are sowers of sedition—our most dangerous citizens.

The 18th Amendment of course is

not 100 per cent efficient. What law is? But that the law is making remarkable progress is the testimony of such expert economists as Mr. Babson and those who know the facts. In view of the situation, what are we to say about the bootlegger and those men who connive with him for the defeat of the law? There is but one answer. The bootlegger is a traitor to our Government and to popular government of every form in all parts of the world. The same is true of the newspaper management which apologizes for him and the man who aids and abets his nefarious business. Our Government upon occasion has treated in a very straightforward manner those who have been traitorous in spirit and practice. It would be a very wholesome thing if the public were to see the situation in its right light and were to deal in peremptory fashion with those who undertake to overthrow the Constitution.

I am speaking, not as a reformer, but as a patriot, as a man who loves his country and who believes that the majesty of its laws should be held sacred by all who enjoy its protection. I prize our heritage as American citizens next to the Christian revelation. This condition holds a unique opportunity for the moral forces of the Republic. Our country was founded in a period of high moral idealism unsurpassed in the history of the world. From that day until this day in every hour of crisis the churches have proven the backbone of the nation. It is now time for the people who believe in law and order to rally to the nation's need in an hour of lawlessness and peril. True patriotism takes root and comes to fruitage in earnest moral conviction. It was this which gave solace to the burdened soul of the immortal Lincoln, who thanked God for all the churches. More than once this nation has been adjudged a Christian nation by high legal authority. As it is so in theory, let the moral conviction of all the churches heartily unite to make it so in fact.

# "Live to Be 200"—Edison

Condensed from The Dearborn Independent (Mar. 14, '25)

*Allan L. Benson*

**E**DISON is Edison because he has imagination. What everybody with his eyes will see tomorrow Edison sees with his mind today. He gets a glimpse of many things before they rise above the horizon. Edison now mentally sees the 200-year-old man. When he comes he will not be the exception—he will be the rule. The average man will live to be at least two centuries old.

A few days before Edison, on Feb. 11, began his 79th year, he talked to me about the great change that he saw coming in the duration of human life. He seemed to have no doubt about what he saw because he had thought the subject out.

"Life is now balanced against environment," he said. "On one side of the scale is our vitality. On the other side are the hostile features of our environment. These hostile features are always trying to kill us. But man is improving his environment, and to that extent is increasing the duration of his life. He will continue to improve it until he will live with what might be called the minimum of resistance. When that time comes he will live long. I think the average human being will eventually live more than two centuries."

Edison, in all of his long life, never before said anything so important as that. Multiply the average duration of human life almost by four and the most tremendous changes in our habits, customs, and thoughts would inevitably follow.

I asked Edison what he considered the most hostile feature of the average human being's environment. "His lower bowel," he replied, without hesitation. "The average human being is a traveling poison factory. It

is inevitable that poisons shall be made, but they should not be carried around. What is kept inside is absorbed and put into the blood stream. Poisons tear down tissue and give rise to a great variety of diseases. I believe that auto-intoxication causes most of our diseases. Get rid of it and we shall live much longer and be more comfortable. And it is possible to end auto-intoxication. It is all a matter of diet and lubrication."

What Edison sees coming—longer life—has been on the way for a good while, but it is coming now more rapidly than ever. During the Middle Ages the average European died at the age of about 21. In those times who ever lived to be 70 became a subject of wide discussion. Twenty years ago, the average duration of human life in the United States was 48 years. Now it is 55. Prof. F. S. Harris in his new book, "Scientific Research and Human Welfare," states that five years have been added to the average human life within the last ten years.

Fifteen years ago, a very prominent New York physician told me he did not believe anybody had ever lived to be more than 100 years old. He said he had investigated a great many cases that seemed to disprove his belief without finding a single one that could stand examination. Those who claimed age in excess of a century were usually, he said, ignorant, if not illiterate persons and in no case was there a particle of proof to support the claim.

Times have changed. There are now plenty of authenticated cases of life in excess of a century.

Edison, when he contemplates the 200-year-old-man, sees a world about

as different from this as a world could well be. There is already a tendency among all civilized peoples to reduce their birth rate, but when 200-year-old men and women become the rule the birth rate will have to come down to about a quarter of its present proportions.

Women would have more than 150 years to devote to interests other than home duties. Youth would probably last long and all other periods of life proportionately long. Youth might conceivably last to the age of 125. Why not? We consider one young now at least until he reaches the age of 35, notwithstanding the fact that the average duration of life is 55.

We see in the case of Edison how much it would free humanity to postpone, by about 150 years, the time for quitting this earth. If only Edison had about 122 years more in which to work out whatever plans he might have in mind! One of the most serious drawbacks to human existence as we now know it is its exceeding brevity. We spend the first 30 or 40 years of our lives learning how to do something, only to discover that we have not much time left in which to do it. Death is thus largely a matter of putting experts out of business.

Edison has a horror of waste. This horror enables him to realize how much progress is retarded by a duration of life that is unnecessarily short. It is like an excessive labor turnover in a manufacturing business. We spend too much time educating each generation for what we get out of it.

Edison believes that if the average duration of life were multiplied by four the world would have to give more thought to those who have uninteresting occupations. Millions could not be expected to put up with drudgery for 200 years. Existence on such terms would be intolerable. It would probably be found necessary to put as much as possible of the disagreeable work upon machinery and to

shorten the hours of such as must still be done by hand. As a matter of fact, these things are already being done. Little by little the bad jobs are being piled upon machinery and just as certainly the tendency is toward a shorter and shorter work-day.

Edison, like everybody else, becomes tired, after a while, of working along a single line and turns to something else. After working upon machinery for months he will turn to problems of finance or business to rest his mind, as he expresses it. Most persons are unable to do this. Perhaps that is why so many persons become bored. With an average lifetime of two centuries it is conceivable that human beings might find the restrictions upon their desire for occasional change considerably decreased. A business life that extended to 150 years might well be devoted to a half-dozen different occupations, one after another. New zest oftentimes comes with a new job, provided the job be worth while. One of the greatest advantages of longer life would doubtless be in the increased opportunity it would give to express the various sides of one's nature by changing occupations every 30 years or so. One might also find it agreeable to familiarize himself with the earth by changing his residence from time to time.

Two hundred years would not be too long a life to suit Edison. He likes to live, he likes to laugh, and he likes to experiment. And, next to finding out what is so, he likes to find out what is not so. Having become convinced that it is wholly unnecessary for man to die even at the age of a hundred he does not place the limit at two centuries.

"There is no reason," he said, "why turtles and elephants should outdo man in the matter of age. Turtles live to be 200 or 300 years old and elephants the same. We shall yet do as much."

# “Bombing the Navy”—A Reply

Condensed from The Independent (Mar. 21, '25)

*Commander Herbert S. Howard, U. S. Navy*

**I**F the extreme view held on one side of the argument is to be believed, a properly equipped air force has rendered a navy unnecessary or at least relegated it to a very secondary position.

To support this view, the now almost classic example of the bombing of the battleship "Ostfriesland" is cited, and the sinking of the new battleship "Washington" last fall. The ex-German battleship "Ostfriesland" was designed in 1908, which makes her of about the same period as the "Florida" and "Utah," the oldest ships of our Navy at present, and quite out of date so far as protection is concerned. After being made as water-tight as possible without too great expense at the New York Navy Yard, she was towed to what we know as the Southern Drill Grounds, about 50 miles off the capes of the Chesapeake. On the way down she leaked so badly that on the first day of the test she already had several hundred tons of water aboard. Moreover, anticipating that she would undoubtedly receive severe underwater damage from the bombs exploding alongside, doors and so-called equalizing flooding pipes running across the ship were opened to allow any water which might enter from this damage to distribute itself across the ship. In this way it was hoped to prevent her capsizing before the greatest amount of information which could be gained from the experiments should have been realized.

We, members of the board sent to witness the tests, had grandstand seats on the airplane tender "Shawmut," close to the old ship. Half the first day was spent in waiting. The first test called for was the dropping of deck-piercing bombs from an altitude of 4,000 feet on

the deck of the "Ostfriesland." It was misty and blowing moderately, and the airplanes could not have seen the ship at 4,000 feet. By noon the clouds still persisted. The deck-piercing bomb attacks were, therefore, further postponed and high explosive bomb attacks proceeded with, as in dropping these bombs the planes could fly at lower altitudes. Since the whole idea of the test was to determine the damage done by these bombs, the airplanes were permitted to fly just high enough to keep clear of the effects of the explosions.

By the end of the first day of bombing, 52 planes had attacked the ship with 69 bombs ranging in weight from 230 pounds to 2,000 pounds each. The only effect really noticeable was that due to the leakage caused, not from the hits, but from the bombs which missed the ship and exploded alongside. Even this leakage could have been handled by the pumps had there been steam up and a crew aboard.

The next morning the attacks began again, starting with five 1,000 pound and ending with six 2,000-pound bombs. Due to the shaking up received from the misses alongside, the leakage increased and, finally, with a 2,000-pound bomb exploding close under the stern, the ship went down.

There is no denying that it was a shock. A battleship had been sunk by airplanes. It had kept 69 of them busy, flying at low altitudes, and dropping 86 bombs of a total weight of 60,000 pounds to do it, but it had been done! A new and formidable weapon against ships of the sea had demonstrated its power.

Bombing of the "Washington" was carried out in November, 1924. This ship, scheduled for scrapping

under the Naval Armament Treaty, represented the latest construction in battleships in our Navy, and from these tests it was intended to find out, in as accurate a manner as possible, the effect of the explosion of underwater charges representing large bombs, upon the structure of the ship and her machinery which had been partly installed. For these reasons it was decided not to drop the bombs from airplanes, but to place them in certain exact positions with relation to the ship by means of bombs and rigging. If dropped from planes, the exact location of the explosions relative to the ship would never be known, while in the way selected, the actual danger space around the ship could be determined.

Three tests were carried out with charges representing 2,000-pound bombs, and after each one we went aboard and made a thorough examination of the ship and machinery. A certain amount of damage was done and leakage caused, yet, though each explosion was well inside the distance from the ship held by the extreme advocates of the airplane bomb necessary to disable her completely, the effect was in no way such that it would have put the ship out of action, nor were the condensers, which all agree are the parts of the machinery most liable to damage, injured in any way. In addition to these tests, two charges representing torpedoes were exploded against the side of the ship.

Following the underwater explosive tests, the next event was to be the dropping of unloaded deck-piercing bombs from airplanes. Unloaded bombs were chosen, as it was particularly desired to obtain information as to the penetrating effect on the armored deck.

The tests were set for a Saturday morning and the time was left to the planes. However, the weather was bad, and all day we waited for the planes to come out. On Sunday morning it was clear, with a 40-mile

breeze, and again we waited, the wind being too strong for the planes to venture the 40 miles or so to sea. By afternoon, however, two came out, and after one had passed over the target three times and the other eight times to get their bearings, they dropped their bombs. Fortunately, one was a hit, so an inspection was made and it was found that the bomb had struck the deck as hoped for. While it was not penetrated, the effect was such as to indicate that heavier decks would be desirable to meet the menace of airplane bombers.

It must be realized that these bombing tests covered but one special period or phase of the operations of a navy in war, namely, the actual combat after the meeting of opposing forces. Long before the opposing forces meet, the fleet may have to steam thousands of miles to find the enemy. Airplanes cannot do this, for these tests off the Chesapeake showed that 50 miles at sea was not a trip to be lightly undertaken by airplanes. Consequently, for distant operations there must be carriers. To be completely independent of seacraft these carriers should be airships, and it has been suggested, apparently seriously, that such carriers would fill the bill. However, an airship twice the size of the "Los Angeles," could transport but eight bombing planes the moderate distance of 2,000 miles, and that without any allowance for food or other supplies except for the trip to the designated place and back.

Besides the function of defending our coasts and possessions, which involves as a prime act seeking out the enemy and destroying him, one of the principal reasons for the existence of the Navy is to protect the commerce of the nation against enemy attack and to seek out and destroy enemy commerce. For this purpose airplanes can only serve as a most valuable auxiliary to a sea-going navy composed of ships.

# Three Suggestions to Insure Your Happiness

From Hearst's International-Cosmopolitan (April '25)

Bruce Barton

HERE was a disastrous factory fire one night. The loss totaled more than a million dollars. The next morning the owner stepped into his office at the usual hour. He opened his mail and received reporters, who found him notably serene. Orders were issued to the engineering department to get busy with plans for rebuilding. Then the owner took his golf sticks and rode out to the links. The other three men in the foursome remarked that he played even better than usual.

That same week the same man arrived at his office in a state of intense indignation, which did not subside until after luncheon.

*A taxicab driver had overcharged him 15 cents.*

This, I submit, is an interesting exhibit and worthy of notice. What is the explanation? Does this factory owner take his business less seriously than he takes himself?

Not at all. The fire was of small concern because, in a sense, it had been foreseen. "We carry our own insurance," the man explained to the reporters. "We have a fund of several million dollars accumulated through the years for just such times as this. Of course we would rather not have the fund used up by catastrophes, but if catastrophes come, why, that's why the fund is there."

For his business he sets up ample reserves; for himself he has none. He is prepared for a fire that may burn a plant, but never for a fire that may scorch his morning bacon.

The loss of thousands in the raw

material market can be written off, but the loss of a collar button ruins a day.

Nothing in the office catches him off his guard; but every personal disappointment is wholly unexpected. And death, the final disappointment, will find him unprepared.

Ralph Waldo Emerson had a friend who traveled often abroad. After the first few trips he learned wisdom and thereafter increased his enjoyment very much at very little increased expense. This was his rule. "When I estimated the costs of my tour in Europe I added a couple of hundreds to the amount to be cheated of, and gave myself no more uneasiness when I was overcharged here and there."

In commenting on the example of this wise man, Emerson recalls Madden's rule to Doctor Johnson about having fruit enough in an orchard—"Enough to eat, enough to lay up, enough to be stolen, and enough to rot on the ground."

Emerson was a philosopher, which most of us are not. He lived serenely to a very old age. And one lesson of his life is this, I take it: Most of us raise enough fruit to eat and lay up; but none to be stolen and none to rot. We make no spiritual provision for the inevitable losses and disappointments of our personal lives. And for this serious omission we pay in wounded pride, in angry hours and in high blood-pressure.

How would it be if we ran our lives as wisely as our businesses? If, at the beginning of every year,

we set up some such personal reserves as these?

1. *"To be robbed of."* Life is a series of financial annoyances. No one has ever explained why are head waiters, but they all expect to be tipped. You buy a pair of pajamas for \$2.65; tomorrow its mate is in the window marked "Special \$2.11." A friend gives you a tip on a "good thing" which goes bad. A customer comes to town and you have to buy theater tickets from the speculators. Every month you think "Next month I'll get ahead," and next month there is a Drive or a new disease that your children have to be innoculated against. A plumber spends a pleasant afternoon in your bathroom at your expense; and your dentist does a bit of canal work, which—inch for inch—makes General Goethals look like an amateur.

How foolish to let these matters keep you in a constant stew! For one thing you yourself are overpaid; we all are in these halcyon days. So how unfair it is to grumble if the rest of mankind collects a little too much from you.

Once in an article on Justice Brandeis I read this wonderful line: "It was a rule of his father that *money* should never be mentioned in their home."

There are homes with an annual income of more than \$25,000 where a one cent rise in the price of eggs, or 15 cents on the electric light bill, will be a subject of acrimonious debate.

2. *"To be disappointed in."* People are what they are; and when you have made up your mind to that you are a long way on the road to serenity. You hire a gardener and treat him kindly. You tend him through a long illness; you send clothes to his children, and dainties to his wife. And in the spring, when you depend upon him, he leaves you cold to go to the city.

A man whom you have liked for a long time borrows a hundred dollars from you, and never even writes

you a note of thanks. A relative—but space does not permit!

Every year brings some disappointments, but how much greater are the surprises! The folks who turn out better than you ever supposed they could! Wisdom counsels us to rejoice in the surprises and, by setting up a mental reserve, discount the disappointments in advance.

3. *"Wasted days."* By nature many of us are methodical. We like to lay out a schedule and stick to it. But there are always the interruptions unforeseen; and—I do not know how it may be with you—with me there are a certain number of days in every month when I am not worth a hoorah. Once I fretted through these days and tried to drive myself to work, but no more. When such a day dawns now, when I wake up utterly lacking in pep, I accept the verdict blithely. Sometimes I take books and cigars and go back to bed. Some days I play golf or ride. And at evening I am refreshed and I say, "One more day to charge up to the reserve for wasted days." And invariably the next day I feel fine.

The human race has been alive a long time, but only a few in any generation seem masters of the art of living. Lincoln was one. When he was about to read the first draft of his Emancipation Proclamation to his Cabinet he prefaced the reading with a chapter from the humorous works of Artemas Ward. "Gentlemen, why don't you laugh?" he exclaimed. "With the fearful strain that is upon me night and day, if I did not laugh I should die; and you need this medicine as much as I."

When problems piled so heavily on his shoulders as to seem almost unbearable, he would say, "This too will pass." Which meant—"This is just one of those things that you've got to expect—one of the troubles I provided for when I set up my reserves."

# Rockefellers, Inc.—Internationalists

Condensed from *The Survey* (April 1, '25)

Arthur Ruhl

**F**Ollowing out the idea of applying business ideas to giving, the various Rockefeller boards aim to attack causes rather than to relieve effects temporarily and do not, as a rule, support objects which could or ought to be cared for by their own neighborhoods. They might, for example, decline to finance a mountain school in some remote region in the South, not because the school wasn't a good thing, but because the dumping of a large sum in a community with little surplus, or without the habit of supporting public institutions, might mean that the people who ought to build such a school—the more substantial citizens of the same state—would never be pushed to take it up.

The large sums given to American schools and colleges have been either for limited periods or conditional on the raising, by those helped, of still larger amounts. Thus the more than \$57,000,000 given to some 290 institutions by the General Education Boards up to July, 1923, for general endowment, resulted in the raising of a total of some \$201,000,000.

An interesting example of the Rockefeller methods is furnished by the work done in cooperation with the United States Department of Agriculture in farm-demonstration and the organizing of boys' corn clubs and girls' canning clubs. When the General Education Board made its first survey of educational needs in the southern states, public education there was far behind that in the rest of the country. The survey of the Board showed that the people were simply too poor. "It was obvious that the G. E. B. could render no substantial service until the

farmers of the South could provide themselves with larger incomes." The Board's secretary spent almost a year in traveling and studying the best method of teaching better farming. It was in the early days of boll-weevil.

Dr. Knapp, of the U. S. Department of Agriculture, started a demonstration farm in Texas to prove that cotton could be raised despite the boll-weevil. The G. E. B. cooperated with him, with the result that while demonstration work in the weevil-infested states was carried on with government funds, that in the other states was supported by the G. E. B. The whole story—of taller corn, better cotton, houses painted and fences repaired, youngsters set on the road to becoming good farmers and the farming practice of their elders improved—need not be told here. The interesting fact, so far as our present discussion goes, is that instead of giving money directly to schools, the Rockefeller board started in to raise the whole economic level of a section of the country. In time there was a general betterment of public education throughout the South.

Rockefeller has given thus far some \$130,000,000 to the General Education Board. He has given about \$183,000,000 to the Rockefeller Foundation, the largest of the Rockefeller funds. Rockefeller's total philanthropies in the past ten years amount to something like \$500,000,000.

The Institute for Medical Research, to which Mr. Rockefeller has given about \$40,000,000 up to 1924, has its main laboratories and hospital in New York City. Its aim is

to reach the causes of disease. It is international in its personnel—the Frenchman, Dr. Carrel, and the Japanese, Dr. B. Noguchi, are known to a wide public—and in some of its concrete services, such as the lending of experts to the International Health Board for research in malaria and yellow fever in South America and Africa. The results of the Institute's work are first reported in scientific journals and later assembled in volumes. Each of these volumes contains about 600 pages and 47 have appeared since 1904.

The Rockefeller Foundation was established in 1913, "to promote the well-being of mankind throughout the world," but it has limited itself practically to public health and medical education. The Foundation's job is to prevent disease and make people healthy. Some notion of the character of its activities may be suggested by the following, taken more or less at random from a score of undertakings mentioned in the report for 1923:

(1) Supplied fellowships for 636 individuals in 29 countries; (2) supported interchange health-institutes for 54 public-health officers from 27 nations; (3) arranged international visits of one commission and 24 visiting professors; (4) furnished emergency relief in form of laboratory equipment or medical literature to 15 nations; (5) continued to contribute to schools or institutes of hygiene at Harvard, London, Prague, Warsaw, Sao Paulo; (6) accepted invitation from Brazil to participate in comprehensive attack on yellow fever; (7) either continued or began anti-hookworm work in conjunction with 20 governments in various parts of the world; (8) contributed to 183 county health organizations in United States, Brazil and Canada; (9) had share in demonstrations of malaria control in 12 American states and conducted malaria surveys in United States, Brazil, Australia, Nicaragua, Porto Rico, Salvador, the Philippine Islands and

Palestine; (10) continued study of medical schools by visits to 17 countries.

Put in another way, the Foundation has spent some \$85,000,000 up to the end of 1923, largely for medical education, emergency relief, and public health work. To talk with the heads of some of the Rockefeller boards is much like talking with the head of some importing and exporting firm. On the wall hang maps of Europe, the Far East, South America, spotted with dots, circles, stars, crosses and what not, standing for anti-disease campaigns of various sorts, or universities, medical schools or hospitals regarded as more or less "covering" their different neighborhoods. And the talk hops from Tokyo to Bangkok or Sidney to Guayaquil, hurdling climates, languages, religions, and centuries of historical difference at every jump.

The job of bringing a community up to a satisfactory state of health might be divided into three stages. The first is to settle such fundamentals as a good water supply; the second to fight the big contagions, malaria, yellow fever, hookworm, etc.; the third to solve problems of personal hygiene. In the second, the public-health officer, a comparatively new official in all but the best-ordered neighborhoods, comes in; in the third, the public-health nurse. The functions of both are little understood by most people and this is a field in which the Foundation has much work ahead of it.

With the aim of providing for the needs of what is coming to be a new profession, the Foundation has endowed a School of Public Health at Johns Hopkins, has enabled Harvard University to reorganize its health courses into a new School of Public Health, contributed to institutes of public health at London, Prague, Warsaw and Sao Paulo, Brazil, and to the health section of the League of Nations for a special course for health officers.

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# The Singing Insects of Japan

Condensed from *Nature Magazine* (April '25)

*Wilmette Cockerell*

**S**INGING birds are esteemed in all countries, but it is only in Japan, so far as I have been able to learn, that the musical sounds made by insects are of national importance. So great is the interest of the Japanese in these little singers that they are bought and sold in the public markets. In Tokyo alone there are said to be 50 merchants dealing in singing insects. Small cages of various shapes are provided for these insects, and they are sold over the counters of many small shops and even in the larger department stores.

Although we helped to celebrate the Emperor's birthday and saw one of the great gala dances of the Shosomi Temple, nothing in Japan was quite so fascinating as the so-called Festival of the Singing Insects. At this time of the year all the cages must be opened, and all the captured insects must be liberated and have some weeks of free life before the frost ends their choruses forever.

It is interesting to think that centuries ago the Greeks esteemed the cicadas, kept them in cages, gave them for presents, and put charming epitaphs on the graves of favorite cicadas. A favorite among insects seems to most people an anomaly, but it is not so, for these small animals differ almost as much as do pet dogs and cats.

The whole world is indebted to Fabre, who has shown us something of the poetry of insects' lives. There is no place in the world where the beauties of nature play such an im-

portant place in the lives of the people as they do in Japan, and, since it is a land of beautiful insects, naturally insects have a very important place in the poetical and esthetic enjoyment of the people. The folk-lore of the Japanese is rich in stories about insects, but the scientific epic as presented by Fabre is also esteemed by many of the educated Japanese. Almost numberless are the little verses that show the joy that the Japanese have in these small instrumentalists.

Men who come to the capital on important business often find time to visit one of the merchants who sell singing insects and buy a cage with a singer of a species rare or unknown in his home town, carrying it sometimes hundreds of miles to give joy not only to the children but to the men and women of his village. One of the greatest surprises of a railroad journey in Japan is to see a Japanese in faultless European dress with very correct European luggage, carved leather portfolio and an insect cage. When we waited at the Yokohama station, I saw just this combination.

The Japanese greatly esteem the men who have made scientific researches into the life of insects, and they have the added pleasure which most peoples lack, of real esthetic delight in insect sounds, and the real melodies of Nature that they make.

Whenever I think of Japan I shall think of these delightful singing insects.

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Similar aid has been given toward the training of the public-health nurse.

Mr. Rockefeller has taken a special interest in China, and a section of the Foundation, the China Medical Board, established in 1924, is devoted to the China field. Its aim is to raise the whole level of medical teaching and public health in China, and one of the most picturesque single accomplishments of the Rockefeller millions, is the Peking Union Medical College.

This college, built and entirely supported by Rockefeller funds, is an attempt to set a Western medical school of the first class down in the Eastern scene. The teaching is in English and the 78 members of the teaching staff who hold medical degrees represent 39 medical colleges in 11 different countries. Visiting professors from the best Western medical schools come for stays of six months or a year and Chinese scientists and doctors are welcomed and made members of the faculty as fast as they are qualified for such positions. Women are admitted to the regular courses as well as men.

The main aim of the college is to provide undergraduate medical training of high standard, facilities for physicians to take graduate work, opportunities for research, especially in diseases of the Orient, and, in general, to extend the popular knowledge in China of the methods and needs of modern medicine. A school of this grade cannot function satisfactorily without feeders from the lower levels of technical education and much help has, therefore, been given to colleges and training centers in China itself and fellowships have been provided for work at home and abroad. . . .

The Laura Spellman Rockefeller Memorial, founded in 1918 in memory of Mrs. Rockefeller, has assets of about \$78,000,000 and has spent thus far about \$14,000,000. Mrs. Rockefeller was specially interested in child welfare. With the idea that the fund will eventually be applied toward some fundamentally important work in fields kindred to her interests, elaborate surveys are being made, in the Rockefeller fashion, and meanwhile the fund has been directed toward a variety of more or less temporary and experimental objects.

The International Education Board, the youngest of the Rockefeller boards, founded by John D. Rockefeller, Jr., instead of by his father, was established in 1923. It carries abroad a policy similar to that pursued by the General Education Board within the United States. The expenditures which it has thus far made consist for the most part of small stipends for traveling fellowships and the like. The government of Bulgaria, for instance, wishes to improve its agriculture. It has two promising young men whom it wishes to send abroad to study superior methods and possibly to bring back seeds or plants adapted to Bulgaria's climate and soil. It applies to the International Education Board, and the Board, after investigation, advances the funds. . . .

The world-outlook of the Standard Oil Company itself must have had a good deal to do with Mr. Rockefeller's world-wide philanthropies and the breadth and thoroughness of his giving has been partly due to the applications to the giving away of his money of the same business methods used in acquiring it.

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SPECIAL OFFER THIS MONTH  
See Back Cover

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# The Background of the Civil War

Condensed from Public Affairs (April '25)

Lee Somers

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*April, 1925, is not only the anniversary of the outbreak of the Civil War, but also of its close, armed resistance having ended just 60 years ago.*

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HERE was no general feeling either in the North or South that slavery was morally wrong until perhaps a few years before the war actually began. There was ample Scriptural warrant for slavery, and indeed the Scriptures were quoted frequently by pro-slavery speakers. Slavery was introduced in the North, but owing to the climate, and the economic system which grew up as a consequence of the climate, it proved unprofitable. It was given up not because it was considered sinful but because it did not pay.

The invention of the cotton gin and the great demand for cotton were most important factors in extending the institution of slavery. The social organization of the South was hardly less important. The land was owned in large tracts, and a great many settlers of the South, particularly those of Virginia, were imbued with the aristocratic tradition. Indeed, an aristocratic society grew up in the South, dwelling on large plantations and living in a state comparable to that of the nobility of Europe. The "poor whites" were practically without influence.

The year 1819 witnessed the first dispute about slavery in Congress. In that year the admission of Missouri as a slave state was contested; and it was finally agreed, as a compromise, that the state should be ad-

mitted, but that henceforth its southern boundary was to mark the northern limit of slavery. From that date until the outbreak of the Civil War the politics of the nation reflected a contest between two incompatible economic systems, each of which strove for supremacy.

From the point of view of the South, the North was preparing to make war on southern institutions. Jefferson Davis, even in Mexican War days, pointed out that the struggle would come over the territories. The North meant to exclude slave owners in the new lands the South had helped to win, and if the North once got into control it could help override the Constitution as it chose. The South had succeeded in maintaining its grip on the Senate by insisting on the admission of a slave state for every free state that entered the union, but its representation in the lower house of Congress was progressively declining.

The North, of course, was lukewarm about the war with Mexico. That war was fought mainly by men from the South, and the territory gained through it promised an indefinite extension of slavery. But after peace had come, the South had to fight once more for the domain it had won—in Congress. Then came the California gold rush, and territory which had confidently been counted upon as a new stronghold of slavery was settled almost overnight by abolitionists, who were seeking admission as a state.

The miners who had come from the North were free men and did not want any slaves competing with them. The two economic systems were clashing everywhere; it was a

matter of the utmost importance to the free labor of the North to prevent the extension of slavery in new countries that might be opened up, because that would mean inevitably a restriction of opportunities for free men.

William Lowndes Yancey of Alabama, sounded a call to the South. He had resigned from Congress because he would not serve under the Federal Government whose course, as he thought, was detrimental to the South. He formed the Southern Rights Association in 1851 to agitate for disunion. He perceived the conflict of the two civilizations clearly. There could no longer be a common policy. One was agricultural, one industrial; one sought land, the other trade. The South grew by conquest, the North by immigration; the South was conservative, the North radical. Strange new doctrines had found their way into the northern states—socialism, anarchism, communism, atheism.

As Yancey saw the situation, the tariff instituted by the North to build up its industries was responsible for the South's misfortunes. The South had a vast territory, the most fertile land in the world, a cotton monopoly. But, he contended, when a planter went once a year to New Orleans to buy supplies, he must buy goods made in the North, because the tariff barred lower-priced goods made in Europe. The profits of the Southern planter all went to the northern mill-owner. The tariff was to "encourage domestic industries." But the South had no industries; the North had them all. The North levied tribute on the South.

More—the South had waged a war and had gained a vast empire for the Union. Now the North said to the South, "This is not to be slave territory." Its people had swarmed into it while the South talked. The North sought a majority in the Senate; once obtained, the South would be vanquished for all time. The only possible course, as he saw it,

was for the secession of the South. Every day's delay made secession more difficult.

The South was clearly retrograding in 1850. The fact was that the slave system was an unworkable economic system. One writer has said that "Southern husbandry was merely a pillage of the land." A slave was a very wasteful machine. It paid to cultivate, with slave labor, only the very finest soil. Moreover, when 10 or 20 crops had been raised, it was necessary to move on to new land, and to keep moving.

Virginia, by 1850, had declined from a great exporting state to one which barely raised enough for its own population. The number of slaves in the state had actually declined 23,000 between 1840 and 1850.

The South could not build up an industrial system because it was impossible to make mechanics out of slaves; and the "poor whites" were themselves degraded by slavery to such an extent that they were about as uncompromising material for manufacturers.

The prominence into which slavery was brought during the decade from 1850 to 1860 was indicated by three things—first, the readiness of people in the North to help runaway slaves to escape; second, the revival of the slave trade through smuggling, on an extensive scale, facilitated by the refusal of southern juries to convict; and third, the publication of "Uncle Tom's Cabin," in 1852. This book undoubtedly did more to crystallize abolitionist sentiment in the North than anything else had done up to the time of its appearance.

As the secessionist movement made headway in the South and the abolitionist cause gained converts in the North, it became only a question of time when war would burst into being. It was realized, in the North, that secession of the South could not be countenanced. It would mean the

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# Look Out for the Ladies!

Condensed from *Collier's, The National Weekly* (Feb. 21, '25)

*Grantland Rice*

**S**OME day, just a few generations further on, there will be a big ship in distress at sea. Above the roar of the storm as the rush is made for the life boats a strident female voice may call out: "Men and Children First!"

We offer this as no certain prediction. A few generations may not be long enough to offset the trend of the ages. But one thing is a certainty! Within a few generations star women athletes will give their male rivals real battles in many competitions, especially those which call for speed and agility instead of sheer strength.

Woman's advance in sport has been remarkable.

The vital statistics will show that in spite of a late start the women have now moved up to within 25 or 30 per cent of matching the best of the males.

How much better is the male today in athletic competition? The margin runs from 10 to 40 per cent, but it is gradually being chopped away. We had May Sutton and a few good women golfers 15 or 20 years ago, but there were not many stars. And there were few women who amounted to anything at swimming, track, field or any other sports where today they are constantly setting new records. You can hardly turn around before some girl has set a new mark at swimming, running, jumping or throwing the javelin.

This has all come without the help of heredity, without the development through generations which the male has known. If the women had been athletic competitors for several thousand years and the men had just started, the difference would be just

as big as it is now upon the other side of the sex border.

There are competitions now where the women are not outclassed by the best of men. Only a few years ago Harold Kruger set a new back-stroke swimming record for the 440-yard range at 6 minutes and 28 seconds. That record has been considerably lowered since; but only last year Sybil Bauer, a co-ed at Northwestern University, traveled the same back-stroke route in 6 minutes and 23 seconds, 5 seconds faster than Kruger's old mark. During 1924 Miss Bauer broke more records than any competitor in any game. Within 12 months she smashed no less than 21 records for women, a mighty harvesting no one else has ever approached. And one of these records at 440 yards is dangerously close to the fastest time ever made by a male star.

The girls have come closer to masculine records in water than they have on land. They have been shattering records for all distances for the last two years. This alone shows how swift the improvement has been. Records that stood two or three years ago from 100 yards to two miles have not only been broken but have been shattered, annihilated and completely wrecked.

It must be admitted that none of the girl swimmers have been able to reach the great speed shown by Johnny Weismuller, but the point is they have made a remarkable series of advances in the last year which shows imposing possibilities later on.

In fancy diving it is quite doubtful if any mere male could wrest the laurels from Aileen Riggan and Betty Becker, who have both been Olympic winners.

It must be remembered in golf and tennis that a far greater number of males are playing these two games. Yet there are not so many males—very, very few, in fact—who can beat Miss Wills at tennis or Miss Glenna Collett or Miss Joyce Wethered at golf.

In all divisions of sport there is sufficient evidence to show the remarkable advance made by women in the last few years. They have Women Rugby teams in France and Eng-

land and they have a number of girl boxers and wrestlers in Germany—which is going quite a trifle further than we in the United States have progressed.

The male has almost reached the limit of his record-breaking. Not quite, but he is at least down to a matter of split seconds and half inches. The other sex has only started. Records will be improved year by year, and by 1950 the margin will be nothing like as wide as it is today.

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## The Background of the Civil War

(Continued from Page 52)  
creation of another Europe here, with its huge standing armies, national boundaries and periodic wars. The time was at hand for a showdown.

In the North, abolitionist propaganda did much to arouse feeling against the South. It was freely asserted that a daughter of Thomas Jefferson had been sold in the New Orleans slave mart. It was also declared that in Louisiana the planters found it cheaper to "wear a slave out" in seven years, and then buy a new one, rather than concern themselves with "upkeep." The civil war in Kansas, resulting from the efforts of Free Soil men and of Missourians to claim that territory for freedom or for slavery, aroused intense bitterness in both sections. The Fugitive Slave Law was a tremendous lever to the Abolitionist hopes; when a negro named Anthony Burns was arrested in Boston as a fugitive slave in 1851, he was returned to his owner only after an imposing show of military force.

In 1856, the anti-slavery movement had become a political party, headed by General Fremont. But Buchanan was elected, and a few days after his inaugural address was delivered the Dred Scott decision was handed down by the Supreme Court. That decision declared that

a negro was not a citizen; that the right to slave property was affirmed by the Constitution, and that the Missouri Compromise Act was not warranted by the Constitution, and hence void. Dred Scott had been taken into free territory by his master and had sued for his freedom. The court had ruled that he was not free. Immediately the decision became the great burning issue before the country.

The final break came in the Democratic convention of 1860. The platform of the Northern Democrats was adopted, and the Southern delegation withdrew. Seven southern states went out. The representatives held that the North had cut off the supply of slaves; that it had crippled the South by unjust laws. The Republicans nominated Lincoln. War was in sight.

As the news of Lincoln's nomination reached South Carolina, the palmetto flag was unfurled. Federal officers resigned, and the legislature, on the following day, convened to declare South Carolina's withdrawal from the Union. Alabama and Mississippi called similar conventions, and Georgia appropriated \$1,000,000 to arm the state. A conference was called at Montgomery to form a confederacy. Secession and rebellion were accomplished facts.

# The Wolf in the Flock

Condensed from *The Outlook* (Sept. 17, '24)

*George Witten*

**H**OW could he face his congregation? The Pastor paced the floor of his study, ringing his hands. For the past three days he had been "out" to all callers, but tomorrow would be Sunday, and he must face several hundred accusing eyes. Yet he had done nothing really wrong. It had simply been a case of bad judgment. But it had cost his congregation thousands of dollars.

He had been honest in the whole matter, but he had been a dupe. The Promoter had come to him, apparently, with good credentials. If he had only verified these, the whole matter would have been averted. But the Promoter had swept him off his feet by his wonderfully frank and open-handed manner. At first he had simply played the role of a devout attendant at the Sunday services. When an urgent appeal was made for church funds, he had given a contribution of a hundred dollars. Then, when an improvident member of the congregation had lost his wife, and hadn't the money with which to bury her, he had come forward and had paid all the funeral expenses.

"Do all the good you can, it is the only thing worth living for," was the constant saying of the Promoter.

In a few weeks he had become an usher in the church and one of the Pastor's most ardent helpers.

Just when it was that the Promoter's great "uplift work" was first divulged to the Pastor, and then to his congregation, he couldn't remember. But it had seemed such a wonderful proposition. Under the Promoter's plan of cooperative buying and selling the man in the street would reap all the benefits of large

profits that now go to the capitalists.

With a broad-minded, generous man like the Promoter at the head of it, the plan seemed certain of success. The Pastor rejoiced that the opportunity to take part in such a great work had been afforded him, and he had joined hands with the Promoter. However, he had not been the only man of standing in his community who had given his unqualified indorsement to the stock issue. There was the Superintendent of Schools, the Secretary of the Y. M. C. A. and the Secretary of the Y. W. C. A.

None of these had allowed their names to be used in the promotion literature, but when asked for advice by those who looked to them for guidance had advised investing. The only man in the town who openly fought the proposition was the Secretary of the Chamber of Commerce, but then the Promoter had pointed out the fact that the Secretary represented the merchants of the town, who were reaping big profits and whose business would be affected.

The stock had sold with a boom. Homes were mortgaged, Liberty Bonds and good securities were sold, and money taken from the savings banks. Those who invested first and got in on the ground floor would have advantages over those who held back and didn't come in until the plan was put into effect. The thing to do was to *invest at once*. Everybody wore a smile, and the Promoter stood out among them, a Moses come to lead them from bondage. Then, crash! The Promoter had disappeared!

The Superintendent of Schools was away on his vacation. The Sec-

retary of the Y. M. C. A. was attending a convention. The Secretary of the Y. W. C. A. had taken to her bed, too ill to see anybody. The pastor had been left to face the enraged stock-holders alone. Then he did what he should have done months before, made investigation of the Promoter's credentials. These he found, to his dismay, were forgeries.

The position of the Pastor was only the same as that in which hundreds of well-meaning men have found themselves in recent years. The promoter of today is a student of psychology, and, while there is always a flaw in his makeup, he is a man of brains. One of the greatest troubles with the average man is that he expects to find the marks of the beast in every vender of worthless securities; while the most dangerous of the promoters are men of smart and often benevolent appearance, with soft voices and kindly manners.

The writer, in once making an investigation of a fraudulent concern that was playing the "uplift game," found the head of the enterprise to be a man with silvery white hair; a jovial, round face with a most engaging dimple; big brown eyes that looked you square in the face when he talked; and a kindly, considerate manner that tended to allay all suspicions.

On the glass top of his desk was a group portrait of three children. To this the promoter was wont to refer with fatherly pride, and he talked about his farm in New Jersey, where he always went whenever he could break away from his duties; but the great work he was doing kept him cooped up in an apartment in the city. Still, that was part of his sacrifice for his fellow-man.

Cultured, attractive ladies passed quietly in and out of his spacious

office, bringing him papers to sign. One of these, his private secretary, seemed to hang on his every word with the affection of a devoted daughter. The writer wondered whether this man could really be a crook.

A visit to this man's elaborate apartment in an uptown hotel disclosed a little kitten. Over this animal the "good" man fondly fussed. It was one of God's creatures, and his love went out to everything.

Investigation showed that this man had a long criminal career. He was under indictment, under other names, in various States. He had filched the public of millions. He had married and deserted several women, one of whom was found working for a paltry wage in a cigar-stand of a hotel. The three smiling children were found to be illegitimate. The devoted secretary was his mistress. The farm in the hills of Jersey didn't exist. The kitten was just part of the show properties, and was later abandoned to starve, as had several other cats and dogs in various places where he had operated. An eminent lawyer, engaged to prosecute the man, said he could not bring himself to believe that this man was dishonest.

But do not think from this that all promoters have the appearance of honesty, or that all honest-appearing men are crooks. Some crooks look like crooks, and some of them look like ordinary every-day men. The point is that every man, no matter what his representations are, should be thoroughly investigated before money is intrusted to him. Any proposition, or any promoter, that won't stand investigation is better left alone. And beware of the man who tells you that a stock must be bought in a few hours, or even a few days—that man is afraid of investigation.

# Justice While You Wait

Condensed from *The Atlantic Monthly* (April '25)

*Nora Waln*

IT was in Nanking. Hurrying home, I swung the motor car around a corner faster than I should in a street not made for motor traffic. My rear mudguard collided with the bamboo corner-post of a new teahouse and the flimsy structure collapsed, the greater part of it on the head of the old woman shopkeeper.

Amid the babble of language that she screamed at me, while the crowd collected, I gathered that I was "the child of a fish," a "hot boiled sweet potato," a "pale-faced demon," and "turnip-footed foreigner." Chang, my Chinese servant, stepped from the car. He bowed to the policeman, to the old woman, and to the crowd. In ingratiating tones I heard him say, "She is only a little girl and she knows nothing of the customs of our people."

I gasped at this, but I was to hear more to blast my self-pride.

"She is driving a fire-eating wagon, and, as you can all see, she is far too incompetent to have any control over this great demon." The crowd nodded assent. "What is done is done. The attractive little shop of the thrifty old wife is demolished."

The old woman began to scream again. "It is ruin—I am ruin—all the fault of the careless wealthy foreigner!"

Here my servant became shrewd. "Ah, but the motor wagon does not belong to my mistress. It is the property of the tall master, and he will be angry, very angry, and use hot words because of what has been done. The damage is the fault of the shopkeeper who built a shop where there was no shop before, thus

closing the road and causing the terrible scar which all the crowd may see on the side of the car."

Even the old woman rose and came and looked at the scar. I sat motionless, a prisoner awaiting sentence at the bar of a Chinese street-court, where public opinion is the judge.

"Nothing can be done for the fire-wagon," my cook continued, "because there is no man here wise enough to repair that damage. Much money must be spent, and a man must come all the way from Shanghai."

"Perhaps so," said a gray-haired man; "but after all, the foreign owners brought the car to this city. It is a scatterer of dust and foul-smelling gas, a menace to the children who play by the road, an annoyance to pedestrians."

Chang bowed. "And yet you would have one, honored sire, if you could. The Military Governor has one. Lui, the silk-dealer, has another."

"This is not rebuilding my shop," wailed the woman.

"Two coolies could be hired to put the shop together again, and the foreigner should pay for the labor," said a man in a silk gown.

This was agreed. Two coolies set to work. The bamboo house grew again like a mushroom. My cook accepted the general opinion, paid the coolies the equivalent of 15 cents in United States money, and gave the old woman 30 cents to buy fresh supplies. There was peace. The crowd, pleased with the outcome of its judgment, beamed upon the old shopkeeper and myself, and dispersed. The policeman saluted. . . .

Again it was at the temple bazaar.

A man in the uniform of the city police held two men apart. "He is a thief! He has my money pouch!" cried one. "How do you know that I have your money?" grunted the other sullenly. "Because you stood near me when it disappeared."

"Other men stood near you in the market place," a disinterested citizen put in.

"If you are not a thief, you should not press against other folk," said another.

"Both men should be searched," interposed a scholarly-looking man.

The court in session—that is, the chance-collected crowd of men and women—agreed to this. Both men submitted. In the midst of the search a small boy on the edge of the crowd cried shrilly, "I have found my father's purse." And sure enough, he came dragging a decently clad man from where the fellow had been making a careful exit. Beneath his short satin coat, the tail of which the small boy held up, dangled a purse.

It was returned to the rightful owner. Those assembled decided that the thief should pay each of the injured men two dollars because of the inconvenience he had caused them. Then on a square of pasteboard the scholar wrote: BEWARE —THIS MAN IS A THIEF. The placard was hung about the pickpocket's neck, and he was ordered to sit beside the temple gates until sundown. No guard was left to watch him, but when I walked that way after tea he was sitting in the appointed place. . . .

While civil war rages north, south, east, and west, the simple, common everyday life of the people goes on by common law, under which it is understood that each crowd is responsible for the settlement of disputes that arise in its midst. Only the heaviest responsibilities are taken before village elders.

It was in the village of the workers of the Noonday Sun that I first

heard a case tried before the city elders. The latter are men appointed by no election and serving without remuneration—chosen by common consent because of their wisdom. The very household of which I was a guest was shaken to its foundations upon discovery that the wife of the eldest son was expecting a child, although her husband had been absent from home for nearly two years. Such a crime is, according to custom, punishable with death, but custom also decrees that the woman shall not be punished until after the child's birth.

The injured husband was brought home. The case was brought before the city elders. After two weeks of evasion, Lee-wo, the suspected young man, confessed his guilt and was turned over to the husband to be put to death. The day of the woman's delivery came. A boy was born and the news was carried to the husband. The wife had already borne her own husband seven daughters but no sons. The husband forgave his wife and took the boy as his own, and in conjunction with the city elders decided that banishment for life should be the fate of Lee-wo. When dawn came Lee-wo was escorted to the outskirts of the city, and told never to touch foot on his native soil again. . . .

It was also in this same village that I first saw a man go about in broad daylight with a lighted lantern. A friend explained: "Oh, that is only the custom. It means that he has not been able to pay his debts, and must carry a lighted lantern everywhere until he has done so. Chinese New Year began yesterday; but for him the New Year has not dawned—it is still midnight of the old year. He may exchange no New Year greetings until he has settled up his old accounts, and his friends cannot greet him."

Thus do customs take the place of statute regulations in a land where custom is common law.

# More Justice

Excerpts from Harper's Magazine (Feb. '25)

E. Alexander Powell

**O**F the curious sights which constantly cause the traveler in Abyssinia to rub his eyes and wonder if he is dreaming, the most curious are those connected with the administration of justice, which, in that fantastic land, frequently assumes the most astonishing forms. One day while riding in the outskirts of the capital I came upon a pair of pedestrians strolling down the middle of the road. Wrapped in the white "chammas" worn by Abyssinians of all classes, they were sauntering in such close proximity to each other that they appeared to be the most intimate of friends. Not until the sharp clatter of my pony's hoofs, as I approached from behind, caused them abruptly to take to the side of the road did I discover that their intimacy was, as it were, enforced: the bond which held them so closely together being not friendship, as I had assumed, but a foot or so of stout steel chain.

"A policeman taking a prisoner to jail, I suppose," I remarked to my companion, an Englishman who had lived in Abyssinia for years.

"Not at all," was the matter-of-fact answer. "A debtor and his creditor out for a stroll."

"In Abyssinia, you must understand," he explained in response to my expression of astonishment, "judgments and foreclosures and similar legal proceedings are quite unknown. Here the law is a short-cut to justice and not a detour to avoid it, as is frequently the case at home. When a man owes a debt and either can't or won't pay it, the creditor applies to a court, which 'gives him the hand' of the debtor. In other words, instead of applying for an attachment

against the property of the man who owes him, the creditor adopts the more direct method of attaching the delinquent's hand—to his own. From then until the debt is settled—usually by the debtor's relatives or friends—the two wander about like Siamese twins, the right hand of the one linked to the left hand of the other."

The penal code of Abyssinia is frankly based on the Mosaic law and very drastic are its penalties. Highway robbery is punishable by the loss of a hand or a foot—"If thine right hand offend thee, cut it off," say the Scriptures—while for murder or manslaughter the penalty is death, usually by hanging. As all death sentences must be approved by the Prince Regent before being carried out, it frequently happens that a number of criminals are executed at the same time. After one of these periodic jail-cleanings, therefore, every gallows in the city has a ghastly tassel swinging from it—even the gnarled branches of the giant sycamore that stands before the Church of St. George are heavy with their human fruit.

But the death penalty does not always take the form of hanging, for, according to the "eye for an eye" doctrine, should the family of the murdered person demand it the murderer must be handed over to them to die the same death that he inflicted on its victim. In such cases if the murderer used a knife he dies by the knife; if a revolver or rifle, he receives a fatal dose of lead; if he choked his victim to death, he is himself strangled. An example of this poetic justice occurred while I was in Addis Adeba, a native having been sentenced to death for having shot

a Greek. As the deceased had no relatives to avenge him, the condemned man was conducted by soldiers to the spot in a dry river-bed where the crime had been committed and there the murderer was re-enacted, the murderer this time being the victim.

A literal observance of the Mosaic Law is sometimes not without its difficulties, however, as was exemplified by an amusing case which occurred during the reign of Menelik. A man engaged in trimming a tree fell from a branch on which he was seated and, though himself uninjured, broke the neck of another passing underneath. Though it was obviously an accident, the relatives of the dead man nevertheless demanded the infliction of the death penalty which, as I have remarked, is imposed for manslaughter as well as murder.

"So be it," announced the emperor when the case was brought before him for final decision. "If they insist upon having the life of this man their demand must be granted, for such is the law of the land. The accused shall take his place beneath the tree where the accident occurred and a member of the dead man's family shall climb the tree and fall upon him. I have spoken."

It is scarcely necessary to add that the relatives accepted blood money, an alternative which is permitted in such cases.

There is an informality about the administration of justice in Abyssinia which is in striking contrast to the complicated and ponderous legal machinery of more highly civilized lands. Minor civil actions are tried in what might be described as *al fresco* courts, which form a picturesque feature of street life in Abyssinian towns. These singular tribunals are not held in a courtroom or hall of justice, but instead the court sits in a shady spot beside the road, in the open market place, or as Robin Hood sat in judgment beneath the greenwood tree. Still more extraordinary

from our point of view, there are no regular appointed judges in such cases, for any passerby may be called upon to act in such capacity; nor are there any professional lawyers in the country, every man arguing his own case. . . .

Before leaving America I had been told that it is customary for visitors to Abyssinia to take gifts to the country's ruler. Field glasses, photographs, cameras, watches, motion-picture outfits, and the like—all these the Prince already possessed, I assumed. In fact, the storerooms of the palace are piled to the roof with the gifts that have been sent him by European governments or brought him by visitors. So after looking over the field I decided on a Thompson sub-machine gun, a marvelous little weapon with a rate-of-fire of a thousand shots a minute, yet so compact that it can be carried in an ordinary suit case. When I spoke about it to friends on the General Staff they assured me that it was the latest word in automatic weapons.

On the occasion of our first reception at the palace, I motioned to one of the chamberlains who advanced bearing the case containing my gift and packages of ammunition. The Prince appeared extremely gratified and interested. It was quite evident from the keen interest he displayed that I had been fortunate enough to hit on a gift that really pleased him.

Imagine my astonishment, then, when some weeks later, upon going to the palace for a farewell visit to the Prince, I found a guard of honor drawn up at the entrance, every man armed with a Thompson machine gun!

"Where on earth did you get them?" I asked the Master of Ceremonies.

"We received a consignment of them nearly six months ago," was the complacent answer. "His Highness has agents in Europe and America whose business it is to send him the latest inventions in firearms."

# Unchanging Rome

Century (April 9, '25)

*Editorial from The Christian*

**J**UST why the Roman Catholic church in this country should think this a time when a bald and uncompromising statement of her dogma of church order is necessary it is hard to say. The spirit of neighborliness, the plea for tolerance has been a marked feature of the Roman community for some time past. Even the aggressive propaganda conducted and projected over the radio has been tuned in a non-controversial key. Yet now, in quick succession, the principal journal of the Roman church has made three pronouncements that show how baseless are the hopes of any accommodation or adjustment, save the adjustment of an absolute surrender. One of these declarations came in a blast against such Catholics as had in any way encouraged the building of the Episcopal cathedral in New York. A second we quoted last week, and came in reply to the statement of Bishop Gore concerning the "insurmountable obstacles" that Rome puts in the way of reunion.

A third, and by far the most rigid exposition of the Catholic position, has been drawn by a statement attributed in the press to Bishop Brent. "For more than a year," the bishop is quoted as saying, "the Roman Catholic church has been holding conversations with the church of England, and although Rome has not yet reached the point of being willing to cooperate, she at least recognizes the necessity of mutual concessions with other faiths." This sentence seems to have been unusually potent in arousing the ire of the Roman hierarchy. *America*, the Jesuit weekly, is quick with its answer. The Roman Catholic church, it asserts, has *not* (italics in the Catholic paper) "been holding conversations with representatives of the church of England. . . .

The few theologians who attended the Malines conferences represented no one but themselves. As they are good Catholics, it may be presumed that they did not understand the purpose of the conferences to be 'mutual concessions with other faiths.'"

It is this phrase which appears to infuriate this exponent of Roman dogma. The words with which it seeks to blast every hope of adjustment that Anglicans or other Protestants may have entertained should be read with care. "The Catholic church," says *America*, "is the perfect society commissioned by Jesus Christ himself to teach and to govern in his name and by his authority, to which he promised the abiding presence of the spirit of truth. Not a portion of the truth of revelation, but all truth, has been given into her keeping; not as to one among many, but to her exclusively; and in her alone has been vested the plenary power of binding and loosing the souls of men."

"In Bishop Brent's view," the Catholic editor continues, "these claims are false. But the point is that they are claims made by the Catholic church, claims from which she can never recede. For she alone teaches. She alone rules. She alone is the mystical body of Christ. Were she to admit any to a share in her divine commission and office, she would be false to her founder. Touching other religious communions not in full communion with her, she anathematizes them and their errors. Their followers may be in good faith, acting in invincible ignorance. She prays for them while she condemns their false belief; she strives to bring them into her fold, for they are not members of the one church founded by Jesus Christ, which he bade all men hear

and obey. But she receives them only on condition of complete submission to her sweet and gentle but powerful and all-embracing rule. . . .

"Bishop Brent and 'the representatives of the Church of England' will come to the church of Christ with the submission of little children, or remain forever outside her fold. They will come not to teach, but to be taught; not to rule, but to be ruled; not to bargain, but to submit without reserves." And the editorial closes by repeating that "she — the Roman church — makes concessions to no one. She cannot."

We quote this definition of the Roman Catholic position, not to attack it, but to do what we can to secure the ends its authors had in mind. It was written for the information of non-Catholics, and it is possible for us to bring it to the attention of a considerable and influential group of these. We find ourselves in sympathy with the impulse that moved the editor to write as he has written. Nothing is more needed in all the religious discussion of the moment than complete frankness. The necessity of reading most ecclesiastical utterances with an invisible dictionary supplying an esoteric translation in hand, has brought all conversation in this realm into low public esteem. Now to have this kind of a statement, in which words are evidently employed to express and not to conceal meaning, and which can only be misinterpreted by those infatuated souls who insist on misinterpretation, is to mark a distinct advance toward reality in the relations of the communions.

Moreover, we feel that the Catholic writer has been justified in his directness by much recent activity on the part of those who profess to be working for universal Christian reunion. We have no quarrel with the motives or the methods of these enthusiasts. We have believed, however, that their hopes have been in large measure chimerical. They have become so captured with the dream of some sort of compromise arrange-

ment with the ancient traditionalism that is Rome that they have seemed to us to be increasingly in danger of cutting themselves off from their Protestant moorings without finding themselves welcomed — save as penitents — in the other camp. Apparently, this form of activity for "union" which ends in further disunion has not completely fooled all who have engaged in it. Failing Rome, these have sought a justification for their ardor in fantastic alliances with branches of Christian ecclesiastical tradition having a curiously contorted record of spiritual ministry. Now to have this clear word from Roman sources should protect against much bootless prospecting in the direction of that communion and should equally make clear the entire lack of significance in Rome's eyes of any endorsements secured in other quarters.

We feel not the slightest resentment at this declaration of Roman Catholic theory. Rather, we welcome it. We believe that every religious group should have the right to express its tenets fully and freely. The more this is done, without reservations, the better will the people of a free country be able to understand and to judge the issues that are at stake. The man who would reply to such a presentation as this we have quoted with bed-sheets and night riders simply does not believe in American institutions and traditions. We account such a declaration a gain all around. It makes the Roman Catholic position too clear for mistake. By that it should protect some non-Catholics against betrayal by their own enthusiasm. Furthermore, it should make Protestants vividly aware of their own community of interest. And if there is in the Catholic dogma any conception that is out of accord with the spirit of America an unequivocal statement like this, emanating from Catholic sources, will make that clear and at the same time carry its own antidote.

# Marketing Costs Can Be Cut

Condensed from *The Nation's Business* (Mar. '25)

*Herbert Hoover, Secretary of Commerce*

**M**ANY persons have searched for some panacea that would overnight effect enormous cuts in the great margin between our farmers and our consumers, or between our manufacturers and their clientele. There is no such panacea. There are no short cuts to progress.

But the work of the Department of Commerce during the last three years has demonstrated that there is a vast importance to wasteful practices which can be eliminated. I do not mean the waste that any single individual can correct by his own initiative, but the waste that can only find remedy in collective action. I am disposed to agree with a recent report of the Engineering Council that these wastes amount in many lines to 25 or 30 per cent of the cost paid by the consumer or producer of raw materials. I believe that much of this waste can be eliminated by voluntary cooperation in industry and commerce without governmental regulation.

The Department of Commerce has engaged in an exhaustive study of our whole distribution system. We have demonstrated in several score of different directions the success of a definite program. We have held over 200 conferences with those representing various trades and industries—practically all of them at their request. Something over 100 industries and trades are developing actual programs in various stages of development.

The reduction of waste means a lowering in the cost of living; or it means more goods for the same money. To our workers it means less labor, more time for recreation, and no attack upon wage levels; to our farm-

ers it means an increased proportion of the consumers' dollar. To our industrial and commercial men there is an increase in stability in business. Therefore, the elimination of waste is a total asset. It has no liabilities.

The greatest waste of all our economic system is the periodic inflationary boom and its consequent slump with all their speculation, unemployment and extravagance, for without boom there is no slump. The best protection against booms is that every business man shall have the information so that he may realize from the shifts in credit, from the movements in stocks, of production and consumption, that the economic balance wheel is moving too fast and if every man then safeguards against danger disaster never comes. So the first and foremost thing is to have such facts broadcasted so as to give to every man that sound basis upon which his own judgment can react. A considerable part of this statistical service can be better provided by the different trades themselves than by the Government.

Next to statistics as a power to eliminate waste comes standards. Some years ago we established standards of quality in the purchase of cement by the Government and at the same time we established the tests which should be applied to determine whether these standards had been fulfilled. The federal standards for cement have today become the universal standard in both manufacture and distribution. This standard has simplified the production processes. It has simplified all contracts. Every standard established carries with it an elimination of millions of waste in production, in business transac-

tions, and waste by failure of the commodity itself.

We need standards not only of quality but also of dimension. During the last three years the Department has, in cooperation with the industries concerned, installed these simplifications of dimensions and varieties in a multitude of commodities. For instance, the dimensions of paving brick have been reduced from 66 to 5 different sizes; of rasps and files from 1,351 to 496; in wire fencing from 552 to 69; in milk bottles from 49 to 9; in lumber 60 per cent of the variations in sizes were eliminated; in hotel china the sizes and varieties were reduced from 700 to 160. These instances in themselves represent literally millions of annual savings in even this small sector of our national waste.

To have established interchangeability of all the bolts and nuts in the United States, so that a bolt or a nut or nipple of a given dimension will screw onto every bolt or pipe of the same dimension, has been one of the unsung accomplishments that have made more for public welfare than most of the oratory in a year.

With all of its ramifications in cheapening of industrial production, of repairs, of decreasing the volume of stocks in distribution and the dead stocks for which there is no demand, even this apparently insignificant item can claim tens of millions of savings to its credit.

Our production and distribution moves on wings of documents. We make specifications and contracts and receipts and invoices and bills of lading and forms and documents of a thousand varieties. That they do not represent mutual agreement is witnessed by three-fourths of the occupation of our courts. . . Recently a conference of warehousemen developed that more than 200 different warehouse documents were in use to serve a single purpose. They were

by common action reduced to single standard form. This narrow sector of one trade estimates there is a saving of five million dollars a year in clerical work and vast saving in litigation and disputes.

There is a problem in waste which revolves in the field of trade ethics. Unfair competition of course is waste, as it imposes wasteful processes and fraudulent practices on other members of the trade and the public. It is prohibited by law. The law, however, is very obscure in determination of what is an unfair practice.

In the field of business ethics we have seen a great advance in the last two decades and chiefly due to the effort of the better trade associations. This brings up an interesting question as to the use which might be made of trade opinion and determination of what is unfair competition. It would seem worth considering that the voices of the large majority of a given trade might be given weight on the determination of what is unfair. It might lead to a degree of self-government of industrial and trade morals which would free us from much regulation.

Transportation wastes can not be entirely solved by the railroads. There are wastes for which the shipper is responsible—wastes of partial car loading, wastes of long routing and cross haul, wastes of bad packing, wastes in reconsignment. The voluntary regional committees of shippers and railway operatives now functioning in these fields are bringing much economy.

It is not my purpose to go into those fields of improvement in power, waterways, building methods, seasonal operations, scientific investigation in the use of materials, and a dozen directions—for we are here dealing primarily with existing wastes in distribution. The wastes in these other directions are of vast importance and can be organized out.

# Topics in Brief

Selected from The Literary Digest

A British scientist says that after several years of experiment he has determined a way to register the heat of a blush, and after several more years he expects to find a subject on whom the device may be tested.—Detroit News.

Some men are known by their deeds; others by their mortgages.—Berkeley (Cal.) Courier.

A really practical diary is said to be coming on the market. Only the dates for the first week are printed, and the rest of the sheets are perforated for shaving-papers.—Punch.

To some persons it seems perfectly plain that the cross-word puzzle was invented by the rubber trust to promote the demand for erasers.—Chicago Daily News.

Politeness these days consists of offering a lady your seat when you get off the street car.—Grand Rapids Press.

War was always Germany's favorite game, but she doesn't like to play on the home grounds.—Nashville Southern Lumberman.

The Oriental's definition of an American university is an athletic club that furnishes facilities for study on behalf of the physically unfit.—Century Magazine.

Women can't compete in some lines, but as a rule they outstrip the men.—Fort Worth Star-Telegram.

It's a good idea to kiss the children good-night, if you don't mind waiting up for them.—Peru (Ind.) Tribune.

It is getting now so that a respectably married man is ashamed to be seen in a modern bookstore.—New York Herald Tribune.

Still, the billboard people have a sense of beauty or they couldn't pick

out the best views to obstruct.—Fresno Republican.

Man is an able creature, but he has made 32,647,389 laws and hasn't yet improved on the Ten Commandments.—Richmond News-Leader.

Education's three R's of today—rah, rah, rah!—Toledo Blade.

"The sun is the greatest physician in the world," says Sir Herbert Barker. The trouble in this country is to get an appointment.—The London Humorist.

It is hard for the rich man to get into heaven. Or jail.—Brockville (Ont.) Recorder.

Is it the League of Nations or of nations?—Wall Street Journal.

Our foreign policy seems to be that we won't belong to anything, but are perfectly willing to butt in.—Columbus (Ohio) State Journal.

It isn't a stable government just because its statesmen insist on stalling.—Manila Bulletin.

Renewed hostilities in Albania confirm a long-standing suspicion that what is needed is a quick reversible sword and plowshare.—Detroit News.

"Don't worry" makes a better motto when you add "others."—Columbia Record.

According to the income-tax statements some men have untold wealth.—Kansas City Star.

Congress' deficiency bills remind us of the woman who wrote a check to cover the amount she had withdrawn at the bank.—Oklahoma News.

Instead of seeking to insure the country's safety with guns of long range, we might try insuring it with statesmen of larger caliber.—Norfolk Virginian Pilot.

People who think too much of

themselves do not think enough.—Columbia Record.

All men are born equal, but some of them outgrow it.—Columbia Record.

Friends are people who dislike the same people.—Lancaster Examiner-New Era.

Habit clings. The old-timer who worked his way through college is now working his son's way through.—Minneapolis Star.

It takes an income of six figures to get a man in the rotogravure section, but one figure will get a girl there.—Peoria Star.

One thing you can say for the flivver: It rattles before it strikes.—Arkansas Gazette.

If the scientists do find that "origin of life," they will still be up against the problem of finding out what caused the origin.—Detroit Free Press.

As trouble-makers few outlaws can beat the -in-laws.—El Paso Herald.

Wild life isn't really disappearing. It is just moving to the cities.—Detroit Free Press.

Another good way to eliminate unnecessary noises would be to eliminate the pronoun "I."—Baltimore Sun.

One automobile now in America to 6.6 persons.—Headline. There are too many of these sixth-tenths persons driving.—Fond du Lac Commonwealth.

About the best method of climbing higher is to remain on the level.—North Adams Herald.

The only gas-bags that are getting anywhere in America are the "Shenandoah" and the "Los Angeles."—Little Rock Arkansas Gazette.

The fellow who butts his head against the stock market knows why it is called Wall Street.—Charles-ton Gazette.

Still, affections that can be alienated can't be worth the sum asked for them.—Pittsburgh Sun.

Students of war say that the next conflict will be waged with gas. And

it will also be started that way.—Wall Street Journal.

There are two million laws in force in the United States. If a man could familiarize himself with ten of them each day he would be qualified to act as a law-abiding citizen in the short space of 6,000 years.—Southern Lumberman.

Nature is wise. In arranging mortal's hinges she knew he would have little occasion to pat himself on the back.—Passaic News.

And after everybody is educated for white-collar jobs, who is going to make the white collars?—Brooklyn Eagle.

Frequently the horse-power of the car and the horse sense of the driver seem in inverse ratio.—Greenville (S. C.) Piedmont.

What the world needs is an anesthetic that won't wear off entirely until the surgeon is paid.—Rochester Times-Union.

The airplane is now 21 years old, and in speed, high flying and recklessness, it comes up to what we must expect at that age.—Cleveland Plain Dealer.

As to America's sense of humor, observe the kind of cars some people put locks on.—Denton (Texas) Record-Chronicle.

President Coolidge's idea of voluntariness is to nod approvingly.—Columbus Ohio State Journal.

Rockefeller says he is grateful for the opportunity of being of service to his fellow men. You've noticed the stations, of course.—St. Paul Dispatch.

Boys will be boys, but apparently girls will be boys too.—Asheville Times.

An experienced husband is one who remembers his wife's birthday, but forgets which one it is.—Kings-ton (Ont.) Whig.

Hotel men declare that 97 per cent of their guests are honest. For the other three per cent, they have signs in the rooms asking: "Have you Left Anything Besides the Gideon Bible?"—Detroit News.

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**MICHAEL WILLIAMS** (p. 5), a former newspaper man, is Editor of *The Commonwealth*. He was connected with the work of the National Catholic War Council, and then became editor of the monthly bulletin of the National Catholic Welfare Council, which is the permanent organization of the American Catholic Bishops directing the general activities of all the Catholic organizations of the country. He is the author of "American Catholics in the War," and a novel, "The High Romance," and has contributed to the magazines many short articles, essays and verses during the last 20 years.

**JOHN JAY CHAPMAN** (p. 7) has achievements to his credit in many different fields of endeavor. Beginning life as a lawyer, he early gave up the law for letters, and has not practiced since 1914. He has written plays and biography and also some notable verse. In 1945 Mr. Chapman published his "Notes on Religion." His most recent book of religious discussion is "Letters and Religion." He is a New Yorker of old American stock, and a Harvard man.

**CHARLES EDWARD RUSSELL** (p. 10) is at present in Europe, where he has been for the last year, with the exception of a short visit to America in the fall. What he says of Mussolini's government he hardly expects Fascists to acclaim, but being neither a Fascist nor a unionist, but merely a non-partisan foreign observer who has studied European history in the making for many years and reported conditions abroad for the American press with notable clarity of vision, he feels that he can speak more freely than they of conditions as he sees them.

**ELIJAH ROOT** (p. 19), former Secretary of State and Secretary of War, United States Senator from 1909 to 1915.

**G. FREDERIC PELHAM, JR.** (p. 21) is engaged in the practice of architecture in New York. He is also president of a building company.

**CHARLES B. DRISCOLL** (p. 33), now a newspaper man in Cleveland, has been studying police methods in various cities for a dozen years.

**BISHOP WILLIAM F. ANDERSON** (p. 39) is Bishop of the Methodist Episcopal Church at Boston, Massachusetts. He is at present the Acting President of Boston University.

**COMMANDER HERBERT S. HOWARD** (p. 43) was a member of the boards which witnessed the bombing of the ex-German battleship, "Otriceland," off the Virginia Capes in 1921, and the sinking of the "Washington" in 1924. It was Commander Howard who designed the mooring mast for the "Los Angeles" and "Shenandoah" at the Lakewood hangar. He is in charge of the new Design Section of the Navy Bureau of Construction and Repair, concerned primarily with the design of submarines.

**MAJOR E. ALEXANDER POWELL** (p. 59) is a distinguished war correspondent, an indefatigable traveler, and the author of many books recounting his adventures in every quarter of the globe.

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Statement of ownership, etc., required by the Act of August 24, 1912, of *The Reader's Digest*, published monthly, at Flora Park, N. Y., for Oct. 1, 1924. State of New York, County of Westchester, ss: Before me, a Notary Public in and for the State and County aforesaid, personally appeared DeWitt Wallace, who having been duly sworn according to law, deposes and says that he is the Managing Editor of *The Reader's Digest* and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in Section 43, Postal Laws and Regulations, printed on the reverse of this form, to wit: 1. That the names and addresses of the publisher, editor, managing editor and business managers are: Publisher, *The Reader's Digest Association*, Pleasantville, N. Y.; Editors, DeWitt Wallace, Pleasantville, N. Y.; Lila Bell Acheson, Pleasantville, N. Y.; H. J. Cubberley, Pleasantville, N. Y.; Managing Editor, DeWitt Wallace. Business Manager, None. 2. That the owners are: *The Reader's Digest Association*, Pleasantville, N. Y. Stockholders holding 1 per cent or more of total amount of stock: DeWitt Wallace, Lila Bell Acheson, H. J. Cubberley. 3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None. 4. That the two paragraphs next above giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company as trustees or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, if given; also that the two said paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest, direct or indirect, in the said stock, bonds, or other securities than as so stated by him. DeWitt Wallace  
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